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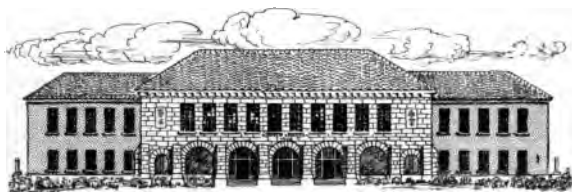
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THE
LATIN SPEAKER.

*EASY DIALOGUES AND OTHER SELECTIONS
FOR MEMORIZING AND DECLAIMING.*

IN THE
LATIN LANGUAGE.

BY
FRANK SEWALL, A. M.

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1878.



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P R E F A C E .

THE desire which has led to the compilation of this volume is that of infusing more life into the study of Latin, as pursued in our classical schools. Two means are employed to this end: one, that of securing the presence of ideas in the mind while the words are being read or repeated; the other, that of habituating the student to the use of that emphasis and inflection in delivery which indicate the living thought behind the speech, and without which all spoken language is dead.

Far from claiming originality either in purpose or general method, the author believes that the present effort is only a revival of the method pursued years ago in the English and Continental schools, when Latin was still taught as a spoken language, and with a practical purpose in view.

If a language which constitutes so vital an element of our own as does the Latin, and which

lives and speaks in the words we utter, more manifestly than our own old English of the century before Chaucer—if this is allowed to be called a dead language, we owe the fact to the deadness of our modern methods of teaching it—a method whose aim would seem to be a kind of desiccation, by which everything like animation, impulse, emotion, or purpose, is effectually *dried out* of the passage read or spoken.

To make a language live it is only necessary to put ideas behind the words and thoughts behind the sentences, and then to give utterance to these words and thoughts in accent, tone, and inflection, as these are naturally prompted. If a pupil's mind is filled with rules, whether of accidence, of syntax, or of quantity, there is no room for the ideas of the words themselves; and, where there are no ideas, there are absolutely no vessels or forms of the intellect into which emotion can flow from the will, consequently there is no feeling, no life. The words stand only as signals for the recitation or remembering of certain rules, and the rules put together in their series constitute the interpretation of the sentence; and the work of reading a Latin author, while affording even in this manner a certain logical training to the mind not without its value, becomes, never-

theless, hardly more than mechanical. Perhaps throughout an entire work the pupil not so much as once breaks through this ice of art and form into the soul of the writing itself, or feels that "one touch of Nature which makes us all akin." He is conscious, indeed, of pursuing a dead language, and desires to part company with its bones at the earliest convenient moment.

As a help toward revitalizing the study and the use of the Latin, this little work is put forth. It will be seen that its aim is far from the purism which has become so fashionable in some quarters, and which would be nothing if not classical in the strictest Augustan sense. In the rules of pronunciation, in the recommendation to scan Latin verse always by accent even when following the classical quantities, in the modern arrangement of the sentence, the author has had in view the one practical aim of making Latin words mean something and speak what they mean, and that to our modern English and American ear. Were we living in the time of Augustus, Horace, and Cicero, we might find the K sound of C and the scantion by quantity as responsive to our feeling and as true a form of expression for us as any other. But we know it to be a fact that the Romans of to-day, so far as any people can bear

that name, have undergone a modification in both these respects, pronouncing C like *ch* in *chair*, and giving their verse the beautiful accentuated rhythm which their Latin ancestors themselves enjoyed in the ancient days before the Greeks had come in to drive out native manners and thought, and to convert Roman letters into a feeble repetition of their own great creations.

As regards the selections for practice, they have been made chiefly in accordance with the object in view, and consequently not so much with a regard to their intrinsic value as specimens of Latin literature. The passages from the Scriptures are placed first, as being those which are more or less familiar to every pupil's mind. To insure the idea being always there, and this without any effort of memory, in the first two divisions of the work the English text is placed opposite to the Latin. The sentences should be thoroughly committed in English first, so that each thought is clearly retained in mind; and, when this is accomplished, the Latin sentences should be learned. At the very first utterance of the Latin sentence by teacher or pupil, the emphasis should be so given as of itself, if possible, to interpret the words. Thus, after repeating with proper emphasis,

Oúr Fáther, who árt in héaven,
say—

Páter nóster, qui és in cóelis,

and the coincidence of rhythm will itself translate the words.

What emphasis is to the ear, spatial arrangement may be to the eye; and the two texts have been placed accordingly on opposite pages, and so arranged as to enable the eye at a glance to detect the meaning of the Latin by recognizing the corresponding English phrase. It is recommended in every case, however, in memorizing the Latin, to commit to memory first the English, and then, in reciting the Latin aloud, to forget the English entirely, if possible, and let the ideas come forth clothed in Latin words. When the pupil has acquired the ability to *think in Latin* while reciting the Latin words, he has made the Latin language so far his own; to him it is a living language, and he will then, in speaking it, give it all the natural emphasis and vigor of expression which he would use in reciting the same passage in his mother-tongue.

The healthy effect of having the pupil's mind stored with such passages of the Holy Scriptures as have been presented, carefully committed to

memory, has not been an unimportant consideration in selecting this portion of the work.

The dialogues of Corderius are too valuable an instrument in acquiring a familiar use of colloquial phrases, and also too interesting a monument of the old-time usages of the English schools, to be allowed to go out of print and out of use. It is believed they will afford attractive and amusing exercises to the boys in our grammar-schools and academies, and form a pleasing feature in the programmes of public exhibitions.

A considerable space has been allotted to mediæval Latin hymns, as constituting the next division of the book, for several reasons: First, that the musical rhythm of accent of which they are capable facilitates their being readily committed and pleasantly recited; and, second, that, in subject-matter as well as in choice of words and construction, they form the natural transition from ancient to modern thought and expression. They are in many cases hymns which, in the Latin, have constituted not only hymns of centuries, but hymns of the nations, and out of whose vigorous root have grown up the most valued and extensively-used songs of Christian worship in many lands. In reciting these it is recommended to mark the rhythm with a strong accent. When

practicable it will be found a pleasant and not unprofitable exercise to sing them. The first verse of each selection is furnished with accent-marks, to serve as a model for the whole. Hymns in Iambic Tetrameter can be sung to the regular long-metre tunes; Trochaic Tetrameter to what is called "8's and 7's," etc. No English version is given with the hymns or with the remaining selections in the work, it being supposed that the pupil will have little difficulty in making out the meaning of the hymns, and that a prose translation of these would, if committed to memory, only confuse the mind in committing the Latin stanzas.

The Horatian odes have been selected with a view to presenting a variety of the more pleasing metres employed. The metre of each ode is indicated by accent-marks in the first stanzas. It is recommended that the student learn the rhythm by a repetition of the feet to the syllable *la, la*, as in reading musical notation, beating the accents with the finger. Thus, for the Sapphic stanza, he beats with his finger, on the table, five beats for three lines or verses, and two beats for the fourth:

Lá-la, lá-la, lá: la-la, lá-la, lá-la,
Lá-la, lá-la, lá: la-la, lá-la, lá-la,
Lá-la, lá-la, lá: la-la, lá-la, lá-la,
lá-la-la, lá-la.

After fixing this well in his ear, he substitutes syllables of the ode in place of the *la, la*, letting the stroke fall on whatever syllable it may hit. (*See* the first ode, page 170, for an example of this metre.) In most cases this will give a perfectly correct scansion; when doubt occurs as to elision, contraction, etc., the student may refer to his rules of prosody.

The prose selections from classical authors are few in number, and chosen because of their terse strength and their vehemence and animation of style, which can hardly fail to prompt the student who has fully mastered their contents to a similar style in delivery. To make a book illustrative of Latin oratorical literature would have been altogether beyond the scope of the present work, and the compiler has been content to afford to the student only a glimpse of what is furnished him in abundance in the pages of those authors whom he will meet with in his college curriculum. The longer extracts have been subdivided into portions convenient for committing to memory. In every case here, as in the preceding selections, the author would recommend the student first to make and write out his translation in English; then commit the English to memory and deliver it with perfect emphasis and gesture; then com-

mit the Latin to memory, and, forgetting the English words as far as possible, let the student throw all his emotion, thoughts, and energy, into the Latin sentences and their proper enunciation, accompanying the delivery with such gestures as shall be at once forcible and natural. The language of Cicero and Horace will in this manner soon become a living language to him in speaking it, and, in reading, it will become associated in the mind with the lively forms of natural expression, which will add greatly to the interest of what is read.

FRANK SEWALL.

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	PAGE
IV. De lusu	139
V. Pila	142
VI. Ludus globorum missilium	143
VII. Saltus	145

PART IV.

HYMNI LATINI.

I. Jam lucis—Sæc. VIII.	148
Ecce jam noctis—Brev. Rom.	149
Splendor paternæ—Ambrosius	149
II. Deus creator—Ambrosius	150
Christe qui lux—Sæc. VII.	151
III. Nato nobis salvatore—Hymnar. Moll.	152
Humani generis—Sæc. VII.	153
Angelus pastoribus—Sæc. XV.	153
IV. Ut jucundas—Sæc. XVII.	154
V. Pange lingua—Fortunatus	155
VI. Patris sapientia—Sæc. XIV.	156
VII. Vexilla regis—Fortunatus	158
VIII. Gloria, laus, et honor—Theodolphus Aurelian.	158
IX. Mundi renovatio—Adam St. Victor	159
Plaudite cœli—Hymnar. Moll.	161
Salva festa dies—Fortunatus	162
X. Cur mundus militat—Jacoponus	163
XI. Dies iræ—Thomas a Celano	164
XII. O quanta qualia—Sæc. XIII.	166
XIII. Jerusalem luminosa—Sæc. XIV.	168

PART V.

CARMINA HORATII SELECTA.

I. Ad Augustum Cæsarem	170
II. Ad navem, etc.	172
III. In Dianam et Apollinem	173

	PAGE
IV. Ad Mæcenatem	174
V. Ad Aristium Fuscum	175
VI. Ad Fontem Bandusium	176
VII. Ad Posthumum	177
VIII. In sui sæculi luxuriam	178
IX. Ad Grosphum	179
X. Non ebur	180
XI. Ad pubem Romanam	182
XII. Carmen sæculare	183

PART VI.

EX OPER. SALLUSTII, TACITI, QUINCTILIANI, CICERONIS SELECTA.

I. Catilina ad milites—Sallustii <i>Catilina</i>	187
II. Adherbal ad Senatum—Sallustii <i>Jugurtha</i>	189
III. Marius ad Quirites—Sallustii <i>Jugurtha</i>	193
IV. Ciceronis Oratio III. in L. Catilinam	199
V. Ciceronis Oratio IV. in L. Catilinam	201
VI. Ciceronis Oratio pro Lege Manilia	204
VII. De instrumentis oratoris—M. F. Quinctiliani <i>Instit. Orat.</i>	208
VIII. Laudatio Agricolæ C. C. Taciti	210
IX. De morte contemnenda. M. T. Ciceronis <i>Tusc. Disp.</i>	211
X. De natura Deorum—M. T. Ciceronis Lib. II.	215
XI. De immortalitate animi—M. T. Ciceronis <i>De senectute</i>	219
XII. De amicitia—M. T. Ciceronis	222

PARS I.

I.

PATER NOSTER.

PATER noster qui es in cœlis :

Sanctificetur Nomen Tuum :

Veniat rēgnum Tuum :

Fiat voluntās Tua, sicut in cœlo, etiam in terrā :

Pānem nostrum supersubstantiālem dā nobis hodie :

Et remitte nobis dēbita nostra, sicut et nōs remittimus dēbitōribus nostris :

Et nē inducās nōs in tentātiōnem :

Sed libera nōs ā malō :

Quia Tuum est rēgnum et potentia et glōria in sēculū. Amē.¹

S. MATTH. vi. 9-13.

II.

DECALOGUS.

Deinde locutus est Deus omnia verba hæc, dicendo :

I. EGO sum JEHOVAH DEUS tuus :

Qui eduxi te e terra Ægypti,
e domo servorum :

¹ In the familiar passages from the Scriptures, while the sentences are arranged in corresponding spaces, in the English and

Pater Noster.

God is called the father of us all because he cares for us all; (he is called) our heavenly father, because, as they say, he lives in heaven.

Let us see to it that we so live that we can go to heaven. There is God's kingdom, there his will is done.

If we do ~~not~~ forgive men their trespasses, our heavenly father will not forgive us our trespasses.

Let us be strong and not yield to temptation; for, on this condition, God will deliver us from evil.

Pater et aliter .

Sanctifico . (1) = make holy.

super substantialem = what
is necessary for the day,

Sanctificetur . 483. + 2.

fiat . 294 .

nobis + debitoribus . 384 . 1. D.

malō . 413 . 414 .

Quia est 516 . I. + II .

in secula . 435 . I . 2 .

caelestis = heavenly,

cūro (1) = I, care for, or,

take care of (w. acc.)

= II. be careful to, or,

see to it that. (498, II)

fortis = brave, stout-hearted,
strong.

cēdo (3) = yield to (w. dat.)

ita = thus, or, on this condition

PART I.

I.

OUR FATHER.

OUR Father who art in the heavens :
Hallowed be thy name :
Thy kingdom come :
Thy will be done, as in heaven, so also upon the earth :
Give us this day our daily bread :
And forgive us our debts, as we also forgive our debtors :
And lead us not into temptation :
But deliver us from evil :
For thine is the kingdom and the power and the
glory, forever : Amen.¹

S. MATTH. vi. 9-13.

II.

THE DECALOGUE; OR, TEN COMMANDMENTS.

And God spake all these words, saying :

I. I AM the LORD thy GOD :

Who have brought thee forth out of the land of
Egypt,
out of the house of bondage.

Latin it was thought best not to deviate from the customary
English order of the words.

Non erit tibi Deus alius ante facies Meas :
Non facies tibi sculptile, aut ullam figuram,
quæ in cœlis desuper,
et quæ in terra infra,
et quæ in aquis sub terra :
Non incurvabis te illis, et non coles ea.

Quia ego JEHOVAH DEUS tuus sum Deus Zelotes,
Visitans iniquitatem patrum super filios,
super tertiam et quartam generationem,
quantum ad osos Meos :
Et faciens misericordiam in mille genera-
tiones,
quantum ad amantes Me
et observantes præcepta mea.

II. Non sumes Nomen JEHOVAH DEI tui in vanum :
quia non innocentem habebit JEHOVAH eum
qui sumserit nomen Ipsius in vanum.

III. Memento diei Sabbathi, ad sanctificandum eum :
Sex dies laborabis et facies omne opus tuum :
At dies septimus Sabbathum esto JEHOVÆ DEO
tuo :
Non facies ullum opus,
tu et filius tuus, et filia tua,
servus tuus et ancilla tua
et bestia tua et peregrinus tuus,
qui in portis tuis :

Thou shalt not have any other God before Me.
Thou shalt not make to thee any graven image
 or any likeness of any thing
 which is in the heavens above
 or which is in the earth beneath
 or which is in the waters under the earth :
Thou shalt not bow down thyself to them nor
 serve them.

For I the LORD thy GOD am a jealous God,
 visiting the iniquity of the fathers upon the
 children
 unto the third and fourth generation
 of them that hate Me :
 And showing mercy unto the thousandth
 generation
 of them that love Me
 and keep my commandments.

II. Thou shalt not take the Name of the LORD thy
 GOD in vain,
 for the LORD will not hold him guiltless
 that taketh His name in vain.

III. Remember the Sabbath-day to keep it holy.
 Six days shalt thou labor and do all thy work :
 But the seventh day is the Sabbath of the LORD
 thy GOD :

(In it) thou shalt not do any work,
 thou nor thy son nor thy daughter,
 thy man-servant nor thy maid-servant,
 nor thy cattle, nor thy stranger
 that is within thy gates :

Quia sex diebus fecit JEHOVAH cœlum et terram, mare et omne quod in eis est :

Quievitque in septimo die :

Ideo benedixit JEHOVAH diei Sabbathi et sanctificavit eum.

IV. Honora patrem tuum et matrem tuam,
ut prolongentur dies tui super terram
quam JEHOVAH DEUS tuus dat tibi.

V. Non occides.

VI. Non mœchaberis.

VII. Non furaberis.

VIII. Non respondebis contra proximum tuum, testis falsus.

IX. Non concupisces domum proximi tui.

X. Non concupisces uxorem proximi tui,
et servum ejus et ancillam ejus,
et bovem ejus et asinum ejus,
et omne quod est proximo tuo.

EXOD. XX. 1-14.

III.

BEATITUDINES.

BEATI pauperes spiritu :
quia eorum est regnum cœlorum.

Beati qui lugent :
quia iidem consolationem accipient.

Beati mites :
quia ipsi hi hereditatem accipient terræ.

For in six days the LORD made heaven and
earth, the sea, and all that in them is,
and rested the seventh day :

Wherefore the LORD blessed the Sabbath-day
and hallowed it.

IV. Honor thy father and thy mother,
that thy days may be long upon the land
which the LORD thy GOD giveth thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy
neighbor.

IX. Thou shalt not covet thy neighbor's house.

X. Thou shalt not covet thy neighbor's wife,
nor his man-servant nor his maid-servant,
nor his ox nor his ass,
nor any thing that is thy neighbor's.

EXOD. xx. 1-14.

III.

THE BEATITUDES.

BLESSED (are) the poor in spirit:
for theirs is the kingdom of heaven.

Blessed are they that mourn :
for they shall be comforted.

Blessed are the meek :
for they shall inherit the earth.

Beati qui esuriunt et sitiunt justitiam :
hi enim ipsi saturabuntur.

Beati misericordes :
quia hi ipsi misericordiam accipient.

Beati mundi corde :
quia hi ipsi DEUM videbunt.

Beati pacifici :
quia hi ipsi filii DEI vocabuntur.

Beati qui persecutionem patiuntur sed propter
justitiam :

quia horum ipsorum est regnum cœlorum.

Beati estis cum probris affecerint vos et persecuti
fuerint, dixerintque omne malum verbum contra vos,
mentientes, propter Me.

Gaudete et exultate :
quia merces vestra multa est in cœlis :
sic enim persecuti sunt prophetas
qui ante vos.

S. MATTH. v. 3-12.

IV.

PSALMUS I.

BEATUS vir qui
in consilio impiorum non ambulat,
et in via peccatorum non stat,
et in sede irrisorum non sedet.
Sed in lege JEHOVÆ beneplacitum ipsius,
et in lege Ejus meditatur diu noctuque.

Blessed are they that do hunger and thirst after righteousness :

for they shall be filled.

Blessed are the merciful :

for they shall obtain mercy.

Blessed are the pure in heart :

for they shall see God.

Blessed are the peacemakers :

for they shall be called the children of God.

Blessed are they that are persecuted for righteousness' sake :

for theirs is the kingdom of heaven.

Blessed are ye when they shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake.

Rejoice and be (exceeding) glad :

for great is your reward in heaven :

for so persecuted they the prophets

who (were) before you.

S. MATTH. v. 3-12.

• IV.

PSALM I.

BLESSED (is) the man who

walketh not in the counsel of the ungodly,

nor standeth in the way of sinners,

nor sitteth in the seat of the scornful.

But his delight (is) in the law of the LORD,

and in His law doth he meditate day and night.

Erit enim sicut arbor plantata juxta rivos aquarum,

quæ fructum suum dabit in tempore suo;
foliumque ejus non decidet;
et quicquid fecerit, prosperabitur.

Non sic impii, sed sicut gluma,
quam impellit ventus.

Propterea non consistent impii in judicio,
Aut peccatores in congregatione justorum.

Quia cognoscit JEHOVAH viam justorum :
at via impiorum peribit.

V.

PSALMUS MATUTINUS.

VERBA mea attende DOMINE: intellige meditationem meam.

Audi vocem clamoris mei, Rex mi et Deus mi:
quum ad Te oravero.

DOMINE, mane audies vocem meam: mane disponam me Tibi et speculabor.

Non enim Deus approbans impietatem Tu: non manebit apud Te malus.

Non consistent gloriabundi coram oculis Tuis:
odisti omnes operatores iniquitatis.

Perdes loquentes mendacium: virum sanguinum
et doli abominabitur DOMINUS.

And he shall be like a tree planted by the rivers
of water,
that bringeth forth his fruit in season ;
his leaf also shall not wither ;
and whatsoever he doeth shall prosper.
The ungodly (are) not so, but (are) like the chaff
which the wind driveth away.
Therefore the ungodly shall not stand in the
judgment,
nor sinners in the congregation of the righteous.
For the LORD knoweth the way of the righteous :
but the way of the ungodly shall perish.

V.

MORNING PSALM.

GIVE ear to my words, O LORD : consider my
meditation.

Hearken unto the voice of my cry, my King, and
my God : for unto Thee will I pray.

My voice shalt Thou hear in the morning, O
LORD : in the morning will I direct my prayer unto
Thee, and will look up.

For Thou art not a God that hath pleasure in
wickedness : neither shall evil dwell with Thee.

The foolish shall not stand in Thy sight : Thou
hatest all workers of iniquity.

Thou shalt destroy them that speak leasing : the
LORD will abhor the bloody and deceitful man.

Ego vero in multitudine misericordiæ Tuæ veniam in domum Tuam : incurvabo me versus templum sanctitatis Tuæ in timore Tui.

Duc me, DOMINE, in justitia Tua propter inimicos meos : dirige coram me viam Tuam.

Ps. v. 1-8.

VI.

PSALMUS VESPERTINUS.

RESPONDE mihi quum clamavero, DEUS justitiæ meæ : in angustia da latitudinem mihi, miserere mei et audi preces meas.

O filii viri quousque gloria mea in ignominia ? Amabitis vanum, quæretis mendacium ?

Agnoscite potius quod mirabilem faciat DOMINUS sanctum Ipsi : Dominus exaudiat cum clamo ad Ipsum.

Commovemini et ne peccate : loquimini cum corde vestro super cubili vestro et acquiescite.

Sacrificate sacrificia justitiæ : et confidite super Dominum.

Multi dicentes, Quis ostendit nobis bonum ? Tolle super nos lucem facierum Tuarum, DOMINE.

Das gaudium in corde meo : præ tempore quo frumentum et mustum eorum multiplicantur.

But (as for me) I will come into Thy house in the multitude of Thy mercy : and in Thy fear will I worship toward Thy holy temple.

Lead me, O LORD, in thy righteousness because of mine enemies : make Thy way straight before my face.

Ps. v. 1-8.

VI.

EVENING PSALM.

HEAR me when I call, O GOD of my righteousness : Thou hast enlarged me¹ when I was in distress, have mercy upon me, and hear my prayer.

O ye sons of men, how long will ye turn my glory into shame : how long will ye love vanity, and seek after leasing ?

But know that the LORD hath set apart him that is godly for Himself : the LORD will hear when I call unto Him.

Stand in awe, and sin not : commune with your own heart upon your bed, and be still.

Offer the sacrifices of righteousness : and put your trust in the LORD.

There be many that say, Who will shew us any good : LORD, lift Thou up the light of Thy countenance upon us.

Thou hast put gladness in my heart : more than in the time that their corn and their wine increased.

¹ Literally : enlarge me in distress.

In pace cubo et dormio : nam Tu, DOMINE, solus
securum me habitare facis. Ps. iv.

VII.

PSALMUS VIII.

JEHOVAH, Domine noster quam magnificum No-
men Tuum in universa terra : cujus est dare hono-
rem super cœlo.

Ex ore infantium et lactentium fundasti robur
proper inimicos Tuos : ut cessare facias hostem et
vindictæ cupidum.

Quando adspicio cœlos, opus digitorum Tuorum :
lunam et stellas quas præparasti ;

Quid est homo quod recordaris ejus : et filius
hominis quod visitas eum ?

Carere quidem eum fecisti paululum præ angelis :
sed gloria et honore coronasti eum.

Dominari fecisti eum super opera manuum Tua-
rum : omnia posuisti sub pedes ejus :

Gregem et armenta omnia : etiamque bestias agro-
rum.

Avem cœli et pisces maris : omnem transeuntem
vias marium.

JEHOVAH, Domine noster ! quam magnificum
Nomen Tuum in universa terra !

I will both lay me down in peace and sleep : for
Thou, LORD, only makest me dwell in safety.

Ps. iv.

VII.

PSALM VIII.

O LORD our Lord, how excellent (is) Thy name
in all the earth : who hast set Thy glory above the
heavens.

Out of the mouths of babes and sucklings hast
Thou ordained strength because of Thy enemies : that
Thou mightest still the enemy and the avenger.

When I consider Thy heavens, the work of Thy
fingers : the moon and the stars, which Thou hast or-
dained ;

What is man, that Thou art mindful of him : and
the son of man, that Thou visitest him ?

For Thou hast made him a little lower than the
angels : and hast crowned him with glory and honor.

Thou madest him to have dominion over the
works of Thy hands : Thou hast put all things under
his feet :

All sheep and oxen : yea, and the beasts of the field ;

The fowl of the air, and the fish of the sea : and
whatsoever passeth through the paths of the seas.

O LORD our Lord : how excellent (is) Thy Name
in all the earth !

VIII.

PSALMUS XXIII.

DOMINUS est Pāstor meus : ideō nōn carēbō.

In pascuis herbōsis cubāre faciet¹ mē : ad aquās
quiētum dēdūcet mē.

Animam meam recreābit : dūcet mē in orbitīs
iūstitiæ propter Nōmen Suum.

Etiam vērō cum ambulāverō in valle umbrōsitā-
tis : nōn timēbō mihi malum.

Quoniam Tū eris mēcum : virga Tua et baculus
Tuus cōnsolābuntur mē.

Dispōnēs ante mē mēnsam cōram inimicis meis :
pinguefaciēs oleō caput meum, pōculum meum abun-
dābit.

Omninō bonitās et misericordia Tua persequentur
mē omnibus diēbus vitæ meæ : et quiētus erō in
domō DOMINī in longitūdinem usque diērum.

IX.

PSALMUS CXIX., v. 73-80.

MANUS Tuæ fecerunt me et prępararunt me : in-
tellegere fac me ut discam pręcepta Tua.

Timentes Te videbunt me et lætabuntur : quia
verbum tuum expectavi.

¹ The pupil will notice that the accepted English version, which is generally here followed, does not always agree in the tense and mood of verbs with the Latin. This is owing to the

VIII.

PSALM XXIII.

THE LORD is my shepherd : I shall not want.

He maketh me to lie down in green pastures : He leadeth me beside the still waters.

He restoreth my soul : He leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil. For Thou art with me, Thy rod and Thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies : Thou anointest my head with oil ; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the LORD for ever.

IX.

PSALM CXIX., v. 73-80.

THY hands have made me and fashioned me : give me understanding, that I may learn Thy commandments.

They that fear Thee will be glad when they see me : because I have hoped in Thy word.

various renderings of the Hebrew in the two languages, the Hebrew verb being without a present tense. For familiarity's sake, the accepted English version has not been changed.

Novi, DOMINE, quod justitia sint judicia Tua : et fidelitate affixistis me.

Sit, quæso, misericordia Tua ad consolandum me : juxta verbum Tuum servo Tuo.

Eveniant mihi miserationes Tuæ ut vivam : quia lex Tua deliciæ meæ.

Pudefiant superbi qui sine causa perverterunt me : ego vero meditor in mandatis Tuis.

Revertantur ad me timentes Te : et scientes testimonia Tua.

Sit cor meum integrum in statutis Tuis : ut non pudefiam.

X.

PSALMUS CXIX. : 105-112.

LUCERNA pedi meo est verbum Tuum : et lux semitæ meæ.

Juravi et servabo : observaturum judicia justitiæ Tuæ.

Afflictus sum usque valde : DOMINE, vivifica me juxta verbum Tuum.

Voluntaria oris mei placeant Tibi, quæso, DOMINE : et judicia Tua doce me.

Anima mea est in manibus meis jugiter : non tamen legis Tuæ obliviscor.

Posuerunt impii laqueum mihi : non tamen a mandatis Tuis aberravi.

I know, O LORD, that Thy judgments are right :
and that Thou in faithfulness hast afflicted me.

Let, I pray Thee, Thy merciful kindness be for my
comfort : according to Thy word unto Thy servant.

Let Thy tender mercies come unto me, that I may
live : for Thy law is my delight.

Let the proud be ashamed, for they dealt per-
versely with me without a cause : but I will meditate
in Thy precepts.

Let those that fear Thee turn unto me : and those
that have known Thy testimonies.

Let my heart be sound in Thy statutes : that I be
not ashamed.

X.

PSALM CXIX. : 105-112.

Thy word is a lamp unto my feet : and a light
unto my path.

I have sworn, and I will perform it : that I will
keep Thy righteous judgments.

I am afflicted very much : quicken me, O LORD,
according unto Thy word.

Accept, I beseech Thee, the free-will offerings of
my mouth, O LORD : and teach me Thy judgments.

My soul is continually in my hand : yet do I not
forget Thy law.

The wicked have laid a snare for me : yet I erred
not from Thy precepts.

Pro hereditate habeo testimonia Tua in æternum :
quia gaudium cordis mei illa.

Inclinavi cor meum : ad faciendum statuta Tua
in æternum, perpetuo.

XI.

PSALMUS XCIX.

JEHOVAH regnavit, commovebuntur populi : insi-
dens Cherubim, nutabit terra !

JEHOVAH in Zijone magnus : et altus ille super
omnes populos.

Qui confitebuntur Nomen Tuum magnum et for-
midabile : quia sanctum illud.

Et robur Regis, judicium amavit : Tu fundasti
rectitudines, judicium et justitiam in Jacobo Tu
fecisti.

Exaltate JEHOVAM DEUM nostrum : et adorate
versus scabellum pedum ejus, quia sanctus ille.

Moses et Aharon inter sacerdotes ejus et Samuel
inter invocantes nomen ejus : clamarunt ad JEHOVAM
et Hic exaudivit eos.

In columna nubis locutis est ad eos : servarunt
testimonia ejus et statutum quod dedit eis.

JEHOVAH, DEUS noster, Tu exaudivisti illos : Deus
remittens peccata fuisti illis, et ultor de factis eorum.

Exaltate JEHOVAM, DEUM nostrum, et adorate ver-
sus montem sanctitatis ejus : quia sanctus est JEHO-
VAH, DEUS noster.

Thy testimonies have I taken as a heritage for ever : for they are the rejoicing of my heart.

I have inclined mine heart : to perform Thy statutes always, even unto the end.

XI.

PSALM XCIX.

THE LORD reigneth, let the people tremble : he sitteth between the cherubim, let the earth be moved !

The LORD is great in Zion : and he is high above all the people.

Let them praise Thy great and terrible name : for it is holy.

The king's strength also loveth judgment : thou dost establish equity, Thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our GOD : and worship at his footstool, for he is holy.

Moses and Aaron among his priests, and Samuel among them that call upon his name : they called upon the LORD, and he answered them.

He spake unto them in the cloudy pillar : they kept his testimonies, and the ordinance that he gave them.

Thou answeredst them, O LORD our GOD : Thou wast a GOD that forgavest them, though Thou tookest vengeance of their inventions.

Exalt the LORD our GOD, and worship at his holy hill : for the LORD our GOD is holy.

XII.

PSALMUS CXXI.

TOLLŌ oculōs meōs ad montēs : unde venit auxilium meum.

Auxilium meum venit ā DOMINŌ : quī fēcit cœlum et terram.

Nōn sinet vacillāre pedem tuum : nōn dormitābit custōs tuus.

Ecce, custōs Isrāēlis : nōn dormitābit neque dormiet.

DOMINUS est custōs tuus : DOMINUS est umbra tua super manū dextrā tuā.

Interdiū sōl nōn percutiet tē : aut lūna in nocte.

DOMINUS custōdiet te ab omni malo : custōdiet animam tuam.

DOMINUS custōdiet exitum tuum et introitum tuum : ex nunc et usque in sēculum.

XIII.

CANTICUM MARIÆ.

MAGNIFICAT anima mea DOMINUM :

Et exultavit spiritus meus in DEO Salvatore meo.

Quia respexit humiliationem ancillæ suæ :

Ecce enim a nunc beatam me dicent omnes generationes.

XII.

PSALM CXXI.

I WILL lift up mine eyes unto the hills: from whence cometh my help.

My help cometh from the LORD: which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade upon thy right hand.

The sun shall not smite thee by day: nor the moon by night.

The LORD shall preserve thee from all evil; he shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in: from this time forth, and even for evermore.

XIII.

THE SONG OF MARY.

My soul doth magnify the LORD,
And my spirit hath rejoiced in God my Saviour:
For he hath regarded the low estate of his hand-
maiden;
For, behold, from henceforth, all generations shall
call me blessed.

Quia fecit mihi magna qui potens est :
Et sanctum nomen ejus.
Et misericordia ejus timentibus eum :
In progenies et progenies.
Fecit potentiam in brachio suo :
Dispersit superbos mente cordis suo.

Deposuit potentes de sede :
Et exultavit humiles.
Esurientes implevit bonis :
Et divites dimisit inanes.
Suscepit Israhel puerum suum :
Memorari misericordiæ.
Sicut locutus est ad patres nostros :
Abraham et semini ejus in secula.

S. LUC. i. 46-55.

XIV.

CANTICUM ZACHARIÆ.

BENEDICTUS DOMINUS DEUS Israhel :
Quia visitavit et fecit redemptionem plebi suæ.
Et erexit cornu salutis nobis,
In domo David pueri sui.
Sicut locutis est per os sanctorum prophetarum ejus,
Qui sunt a seculo ;
Salutem ex inimicis nostris,
Et de manu omnium qui oderint nos :
Ad faciendam misericordiam cum patribus nostris,
Et memorari testamenti sui sancti :

For he that is mighty hath done to me great things,
And holy is his name.
And his mercy is on them that fear him,
From generation to generation.
He hath showed strength with his arm ;
He hath scattered the proud in the imagination of
their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things,
And the rich he hath sent empty away.
He hath holpen his servant Israel,
In remembrance of his mercy :
As he spake to our fathers,
To Abraham, and to his seed for ever.

ST. LUKE i. 46-55.

XIV.

THE SONG OF ZACHARIAS.

BLESSED be the LORD GOD of Israel ;
For he hath visited and redeemed his people ;
And hath raised up an horn of salvation for us,
In the house of his servant David.
As he spake by the mouth of his holy prophets,
Who have been since the world began ;
That we should be saved from our enemies,
And from the hand of all that hate us :
To perform the mercy promised to our fathers,
And to remember his holy covenant ;

Jusjurandum quod juravit ad Abraham patrem nostrum,

Daturum se nobis :

Ut, de manu inimicorum nostrorum liberati,

Sine timore serviamus illi ;

In sancitate et justitia, coram ipso

Omnibus diebus nostris.

XV.

INCARNATIO VERBI.

IN principio erat Verbum et Verbum erat apud DEUM et DEUS erat Verbum. Hoc erat in principio apud DEUM. Omnia per Ipsum facta sunt et sine Ipso factum est nihil quod factum est. In Ipso vita erat et vita erat Lux hominum ; et Lux in tenebris lucet, et tenebræ eam non comprehenderunt.

Fuit homo missus a DEO cui nomen erat Johannes : hic venit in testimonium ut testimonium perhiberit de lumine, ut omnes crederent per illum. Non erat ille Lux, sed ut testimonium perhiberet de Luce.


Erat Lux vera quæ illuminat omnem hominem venientem in mundum. In mundo erat, et mundus per ipsum factus est et mundus eum non cognovit. In propria venit et sui eum non receperunt. Quotquot autem receperunt eum dedit eis potestatem filios DEI fieri, his qui credunt in Nomine ejus, qui

The oath which he sware to our father Abraham,
That he would grant unto us ;
That we, being delivered out of the hand of our enemies,
Might serve him without fear ;
In holiness and righteousness before him
All the days of our life.

XV.

THE INCARNATION OF THE WORD.

IN the beginning was the Word, and the Word was with GOD, and the Word was GOD. The same was in the beginning with GOD. All things were made by him ; and without him was not any thing made that was made. In him was life, and the life was the Light of men. And the Light shineth in darkness, and the darkness comprehended it not. There was a man sent from GOD, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of GOD, even to them that believe on his Name ; which



non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri sed ex DEO nati sunt. Et Verbum caro factum est et habitavit in nobis, et vidimus gloriam ejus gloriam quasi unigeniti a Patre, plenus gratia et veritate. S. JOH. i. 1-14.

XVI.

NATIVITAS SALVATORIS.

ET pastores erant in regione eadem vigilantes et custodientes vigiliis noctis supra gregem suum. Et ecce angelus DOMINI stetit juxta illos et gloria DOMINI circumfulsit illos et timuerunt timore magno. Et dixit illis angelus, "Nollite timere: ecce enim evangelizo vobis gaudium magnum quod erit omni populo; quia natus est vobis hodie SALVATOR, qui est CHRISTUS DOMINUS, in civitate David! Et hoc vobis signum: invenietis infantem pannis involutum et positum in præsepio." Et subito facta est cum angelo multitudo exercitus cœlestis laudantium DEUM et dicentium:

"Gloria in excelsis DEO et in terra pax in hominibus bonæ voluntatis!"

Et factum est ut discesserunt ab eis angeli in cœlum, pastores loquebantur ad invicem, "Transeamus usque Bethlehem et videamus hoc verbum quod factum est, quod DOMINUS ostendit nobis." Et venerunt festinantes et invenerunt Mariam et Joseph et infan-

were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth. S. JOHN i. 1-14.

XVI.

BIRTH OF THE SAVIOUR.

AND in the same country were shepherds abiding in the field, keeping watch over their flock by night; and lo, the angel of the LORD came upon them, and the glory of the LORD shone round about them. And they were sore afraid; and the angel said unto them, "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people; for to you, in the city of David, is born this day a Saviour, who is Christ the LORD. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling-clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host, praising GOD, and saying, "Glory to GOD in the highest; and on earth peace; among men good will!" And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary and Joseph, and the babe

tem positum in præsepio. Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audierunt mirati sunt et de his quæ dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba hæc conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes DEUM in omnibus quæ audierant et viderant sicut dictum est ad illos.

S. LUC. ii. 8-20.

XVII.

PARABOLA DĒ SĒMINĀTŌRE.

EXIIT quī sēminat sēmināre sēmen suum; et dum sēminat, aliud cecedit secus viam, et conculcātum est, et volucrēs cœlī comēdērunt illud. Et aliud cecedit super petram et nātum ārui, quia nōn habēbat hūmōrem. Et aliud cecedit inter spīnās et simul exortæ spīnæ suffōcāvērunt illud. Et aliud cecedit in terram bonam, et ortum fēcit frūctum centuplum.

Quī habet aurēs audiendū audiāt.

Vōbīs datum est nōsse mystērium rēgnī DEī, ceterīs autem in parabolīs ut videntēs nōn videant et audientēs non intellegant. Est autem hæc parabola. Sēmen est verbum DEī. Quī autem secus viam, sunt quī audiunt, deinde venit diabolus et tollit verbum dē corde eōrum nē crēdentēs

lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things which they had heard and seen, as it was told unto them.

ST. LUKE ii. 8-20.

XVII.

THE SOWER.

A SOWER went out to sow his seed; and as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. He that hath ears to hear, let him hear. Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe,

salvī fiant. Nam quī supra petram quī, cum audiērent, cum gaudiō suscipiunt verbum; et hī rādīcem nōn habent, quī ad tempus crēdunt et in tempore temptātiōnis recēdunt. Quod autem in spīnīs cecedit, hī sunt quī audiērent et ā sollicitūdīnibus et dīvitiīs et voluptātibus vītæ, euntēs, suffocantur et nōn referunt frūctum. Quod autem in bonam terram, hī sunt quī, in corde bonō et optimō, audientēs verbum, retinent et frūctum efferunt in patientiā.

S. LUC. viii. 5-15.

XVIII.

PARABOLA DE LILIIS.

NEMO potest duobus dominis servire: aut enim unum odio habebit et alterum diligit, aut unum sustinebit et alterum contemnet. Non potestis DEO servire et Mammonæ.

Ideo dico vobis, Ne solliciti sitis animæ vestræ quid manducetis, neque corpori vestro quid induamini. Nonne anima plus est quam esca et corpus plus quam vestimentum? Respicite volatilia cœli, quoniam non serunt neque metunt neque congregant in horrea, et Pater vester cœlistis pascit illa: nonne vos magis pluris estis illis? Quis autem vestrum cogitans potest adjicere ad staturam suam cubitum unum? Et de vestimento quid solliciti estis? Considerate lilia agri, quomodo crescunt; non laborant neque nent; dico autem vobis quo-

and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

S. LUKE viii. 5-15.

XVIII.

THE LILIES.

No man can serve two masters : for either he will hate the one, and love the other : or else he will hold to the one, and despise the other. Ye can not serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink : nor yet for your body, what ye shall put on : is not the life more than meat, and the body than raiment ? Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns : yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field how they grow : they toil not, neither do they spin : and yet I say unto you, that even

niam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. Si autem fœnum agri, quod hodie est et cras in clibanum mittitur, DEUS sic vestit, quanto magis vos, minimæ fidei? Nollite ergo solliciti esse dicentes, Quid manducabimus aut quid bibemus, aut quo operiemur? Hæc enim omnia gentes inquirunt; scit enim Pater vester quia his omnibus indigetis. Quærite autem primum regnum DEI et iustitiam ejus: et hæc omnia adjicientur vobis. Nolite ergo esse solliciti in crastinum: crastinus enim dies sollicitus erit sibi ipse. Sufficit diei malitia sua.

S. MATTH. vi. 24-34.

XIX.

PHARISÆUS ET PŪBLICĀNUS.

Duo hominēs ascendērunt in templum ut ōrārent, ūnus Pharisæus et alter pŭblicānus. Pharisæus stāns hæc apud sē ōrābat, "DEUS, grātiās agō tibi quia nōn sum sicut ceteri hominum, raptōrēs, injūsti, adulteri, velut etiam hic pŭblicānus. Jējunō bis in sabbatō. Decimās dō omnium quæ possideō." Et pŭblicānus, ā longē stāns, nolēbat nec oculos ad cœlum levāre sed percutiēbat pectus suum, dicens, "DEUS, propitius estō mihi peccātōri!"

Dico vobis, dēscendit hic jūstificātus in domum

Two boys went up in to
 the school to study^(493, I). They
 heard the teacher read about
 the pharisees and the publican.
 One⁴⁵⁹ prayed sincerely^{498, I} that[^] he
 might not be like the
 pharisee; the other, sitting
 far off, would not bow his
 head, but said to himself:
 "I thank my stars that I am not
 such a fool as that boy: I shall
 go home as happy as he, even
 if I did not mutter the
 Lord's prayer." H

such — as = tālis — quālis,
 as — as = tam — quam.

study = studēs. 2, ui. —

read = legō. 3, ēgē, lectum.

sit = sedēs. 2, sēdē, sessum.

bow = inclinō. (1)

mutter = mūtis, 4, iwi, itum.

happy = beātus, | church = ecclesia

fool = stultus, i. |

star of one's destiny (nonip "stars") =
 astrum nātale

sincerely = exanimō.

sabbatum = week on the first day of the week



Solomon in all his glory was not arrayed like one of these. Wherefore, if GOD so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of GOD, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

ST. MATT. vi. 24-34.

XIX.

THE PHARISEE AND THE PUBLICAN.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: GOD, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, GOD be merciful to me a sinner. I tell you, this man went down to his house justified

Solomon in all his glory was not arrayed like one of these. Wherefore, if GOD so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of GOD, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

ST. MATT. vi. 24-34.

XIX.

THE PHARISEE AND THE PUBLICAN.

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: GOD, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, GOD be merciful to me a sinner. I tell you, this man went down to his house justified

ait, "Rogō ergō tē, Pater, ut mittat eum in domum patris meī; habeo enim quīnque frātrēs, ut testētur illis nē et ipsī veniant in locum hunc tormentū." Et ait illī Abraham, "Habent Moysen et prophētās, audiant illōs." At ille dixit, "Nōn, Pater Abraham, sed sī quis ex mortuis ierit ad eōs pēnitentiam agent." Ait autem illī, "Sī Moysē et prophētās nōn audiunt, neque, sī quis ex mortuis resurrēxerit, crēdent."

S. LUC. xvi. 19-31.

XXI.

PĀSTOR BONUS.

Ego sum pāstor bonus. Bonus pāstor animam suam dat prō ovibus; mercennārius autem et quī nōn est pāstor, cūjus nōn sunt ovēs propriæ, videt lupum^{lupum} venientem et dīmittit ovēs et fugit, et lupus rapit et dispergit ovēs; mercennārius autem fugit quia mercennārius est et nōn pertinet ad eum dē ovibus. Ego sum pāstor bonus et cōgnōscō meās et cōgnōscunt mē meæ. Sicut nōvit mē Pater et ego agnōscō Patrem, et animam meam pōnō prō ovibus. Et aliās ovēs habeo quæ nōn sunt ex hōc ovili; et illās oportet mē addūcere, et vōcem meam audient, et fiet ūnum ovile et ūnus pāstor.

S. JOH. x. 11-16.

sheepfold = ovile, is, (n) [stabulum]

room = cēlla, ae.

dog = canis, is, (m+f)

puppy = canis, is, (m) }
catellus }

Texas =

Texas, ae, (m)

H. 50.

supper = coena, ae.

supperless =

incoenatus, a, um

grex, gregis, m. = flock,

faithful } = fidelis, e. or
trustworthy } fidus, a, um,

live } = habitare, (1)

dwell } = colere, 3. ui. cultum,
incolere, 3. ui. —

hound
hind
cat ulu
can is
ken del
kuv os
cyn ic

sleep = dormio, 4. ui, it, itum

to be sleepy } = dormire, 1. ui. —
to fall asleep }

dile = morior, 2. ui, it, itum, 217, 283.

drive = ago, 3. egi, actum,

to be wont = coles, 2. itus sum,

to feed (trans) = pascere, 3. pavi, pastum,

to catch = capere, 3. cepi, captum,

to eat = edere, 3. edidi, (ed)sum,

grow, increase } = crescere, 3. crevi, cretum,

flourish } = florere, 2. ui. —
prosper }

to be alive } = vivere, 3. vixi, victum:

to live }

in the evening = ad vespere,

except = praeter, prep. w. acc.

There was a shepherd in Texas⁽⁴⁸⁾ who had ~~any~~ many sheep and a faithful dog. The sheepfold was large and there was in it a room in which the shepherd lived and slept. No one else lived near by. One night (429) the shepherd died in his room. The dog took care of the sheep the next day and drove them to the fold in the evening; but he went to his kennel supperless, for his master was not alive to (497) feed him. The next night (429) the dog drove the sheep into the fold, but caught the last one and ate it. Thus he took care of the sheep day by day and ate one sheep every night. The flock prospered and increased but had no shepherd except the dog for many years.

each, every, = *quisque*. {190, 2) + note 1, +
daily, day by day = *in diēis*. {188, I,
last = *ultimus*, a. num.
next or following = *proximus*, a. num.
large = *amplus*, a. num.
~~prope~~ {1. adv. = {1. near by,
 2. nearly,
 2. prep. w. acc. = near to.

he said, "I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Abraham saith unto him, "They have Moses and the prophets; let them hear them." And he said, "Nay, father Abraham; but if one went unto them from the dead, they will repent." And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

ST. LUKE xvi. 19-31.

XXI.

THE GOOD SHEPHERD.

I AM the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

ST. JOHN x. 11-16.

XXII.

DĒSCĒNSUS SANCTÆ CĪVITĀTIS.

ET VĪDĪ cœlum novum et terram novam : prĭ-
mum enim cœlum et prĭma terra abiit et mare jam
nōn est. Et cĭvitātem sanctam Hierusalem novam
vĭdĭt dēscendentem dē cœlō ā Deō, parātam sicut
spōnsam ornātam virō suō. Et audīvĭt vocem māg-
nam dē thronō dīcentem, Ecce tabernāculum DĒI
cum hominibus, et habitābit cum eīs, et ipsī populus
ējus erunt et ipse Deus cum eīs erit eōrum Deus.
Et absterget Deus omnem lacrimam ab oculīs eōrum
et mors ultra nōn erit, neque luctus neque clāmor
neque dolor erit ūltra ; quæ prĭma, abiērunt. Et
dixit quī sedēbat in thronō, Ecce nova faciō omnia.
Et dīcit, Scrĭbe, quia hæc verba fĭdēlissima sunt et
vĕra. Et dixit mihi, Factum est. Ego sum A et Ω,
initium et fĭnis. Ego sitientĭ dabō dē fonte aquæ
vītæ grātis.

APOC. xxi. 1-6.

Et spĭritus et spōnsa dīcunt Venī ! et quī audit
dīcat Venī ! et quī sitiīt, veniat ; quī vult, aquam
vītæ grātis accipiat !

APOC. xxii. 17.

XXII.

DESCENT OF THE HOLY CITY.

AND I saw a new heaven and a new earth : for the first heaven and the first earth were passed away ; and there was no more sea. And I saw the holy city, New Jerusalem, descending out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of GOD is with men ; and he will dwell with them ; and they shall be his people : and GOD himself shall be with them, their GOD. And he shall wipe away all tears from their eyes ; and death shall be no more ; neither sorrow, nor crying, nor pain shall be more : for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write ; for these words are true and faithful. And he said unto me, It is done : I am the Alpha and the Omega, the Beginning and the End. I will give to him that thirsteth, of the fountain of the water of life freely.

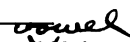

REV. xxi. 1-6.

And the Spirit and the Bride say, Come : and let him that heareth say, Come : and let him that thirsteth come : and let him that willeth take water of life freely.

REV. xxii. 17.

PARS II.

COLLOQUIA SELECTA CORDERII.


This mark  denotes that the syllable is long.

This mark  denotes that the syllable is short.

COLL. I.

- A. *Quid agis?* ¹
B. *Rēpētō mēcūm.*
A. *Quid rēpētīs?*
B. *Pēnsūm quōd prācēptōr prāscripsit nōbīs hōdiē?*
A. *Tēnēsne mēmōriā?*
B. *Sic opīnōr.*
A. *Rēpētāmūs unā, sic uterq̄ue nōstrūm prōnūnci-*
ābit rēctiūs cōrām prācēptōrē.
B. *Incipē tū igitūr, quī prōvōcāstī mē.*
A. *Agē, ēstō attēntūs, nē sinās mē dbērrārē.*
B. *Sūm prōptior ad audiendūm, quā tū [ēs] ad*
prōnūnciāndūm.

¹ The Latin words are alternately in Italic and Roman letters, and the corresponding words in the English are put in the same

PART II.

SELECT DIALOGUES OF CORDERIUS.

DIALOGUE I.

- A. *What* are you doing ?
B. I am repeating *by myself*.
A. *What are you repeating ?*
B. The task *which* the master has *set* us *to-day*.
A. Do you retain *it in memory ?*
B. So *I think*.
A. Let us repeat *together*, thus *each* of us *will say*
better *before* the master.
B. Begin *you*, then, *who* have challenged *me*.
A. Come on ; be attentive, *that you do not suffer*
me to go wrong.
B. I am *readier* to hear *than you to say*.

type. Words which appear only in the English are put in
small capitals.

COLL. II.

- A. Visne *rēpētērē* praelēctiōnēm *mēcūm*?
 B. Vōlō.
 A. Tēnēsne?
 B. Nōn *rectē* sātis *fōrtāssē*.
 A. Agē, *fāciāmūs* pēriculūm.
 B. Quid *igitūr* *ēxpēctāmus*?
 A. Incipē *ūbi* vōlēs.
 B. Atqui *est tūūm* *īncipērē*.
 A. Quid itā?
 B. Quā *īnvitāstī* mē.
 A. Dicis *aequū*, attēdē *igitūr*.
 B. Attēdō, *rēpētē*.

COLL. III.

- A. Jāmnē tēnēs *quae* sunt *rēddēndā* tērtiā hōrā?
 B. Tēnēō.
 A. Ego quōquē [tēnēō].
 B. Ergō *confābulēmur* paulispēr.
 A. Sēd *sī* mōnītōr *intērvēnērīt*, pūtābit nōs garrirē.

B. Quid *timēs* *ūbi* *nihil* est *timēdūm*? *sī* *vēnērīt*,
 nōn dēprēhēndet nōs *in* ōtiō, *aut* *in* *āliquā* mālā *rē*;
audiāt, *sī* vēlīt, *nōstrūm* *cōllōquūm*.

A. Lōquēris *spēmē*, sēcēdāmus *āliquōd* *in* *angulūm*,
nē *quīs* *impēdiat* nōs.

DIALOGUE II.

A. Will you *repeat* the lesson *with me*?

B. I will.

A. Do you retain *it*?

Have you learned by heart the lesson for today? (*Hodiermus, a.m.*)

Between whom is the conversation?

Are the names of the boys given us?

What are they talking about?

Do both boys want to begin at once?

What did they do when they had learned their lesson?

Was one afraid the monitor might come upon them?

What did he say the monitor would think they were doing?

What did the other say?

Where did they go to talk? (*supine*)

What did one say it was not proper for them to do?



A. You say *very well*; let us withdraw somewhere into a corner, lest any one should disturb us.

COLL. II.

A. Visne *repetere* praelationem *meum*?

B. Vidi.

A. Tenebre?



A. Loqueris *optime*, secedamus *aliquo* in angulum,
ne quis *impediat* nos.

DIALOGUE II.

A. Will you *repeat* the lesson *with me* ?

B. I will.

A. Do you retain *it* ?

B. Not *well* enough, *perhaps*.

A. Come, *let us make* a trial.

B. What, *then*, do we tarry for ?

A. Begin *when* you will.

B. But *it is* your part *to begin*.

A. Why so ?

B. Because *you have invited* me.

A. You say *right* ; attend, *then*.

B. I do attend, *repeat*.

DIALOGUE III.

A. Do you retain already *those things which are to be said* at three o'clock ?

B. I do retain *THEM*.

A. I also.

B. Then *let us talk together* a little.

A. But *if* the monitor *come upon us*, he will think *that we* are prating.

B. What *do you fear*, where *nothing is to be feared* ?
If *he should come*, he will not catch *us* in idleness or in *any bad thing* ; let him hear, *if he will*, *our discourse*.

A. You say *very well* ; let us withdraw *somewhere* into a corner, *lest any one should disturb us*.

COLL. IV.

A. Nōn dēcēt nōs ōtlārī aut garrirē hīc, dūm *praeceptōr* expēctātūr.

B. Quid ais? nōn dēcēt; *imō*, nōn līcēt, nīsī vōlūmūs *vāpūlārē*.

A. Tu audī *mē* īgītūr, dūm prōnūnciō praelēctiōnēm, *egō* audiām tē deinde.

B. Agē, *prōnūnciā*.

A. Nōnnē tēnēō?

B. Nōndūm *rēctē* sātīs, *rēlēgē*, sēmēl *atquē* itērūm.

A. Fāciām *istā*.

B. Tēnēsne *nūnc*?

A. Opīnōr *sic*. Fāciām *pēriculūm*, sī vīs audirē *mē*.

B. Agē, *prōnūnciā*; rēddīdistī *omnia rēctē*.

COLL. V.

A. Cūr nōn scribīs?

B. Quīā nōn libēt.

A. Atquī *praeceptōr* iussit tē.

B. Scīo sēd *aliquid* est lēgēndum mīhi *priūs*; *prae*tērēā, *hābēo* nīhīl quōd scribām *nūnc*.

A. O sī vēllēs scribērē mīhi!

B. Quidnām [*scribērē*]?

A. Hābēo *praeceptōris* dictātā dēscribēndā.

B. Quæ dictātā?

A. In *Cicērōnis* ēpistōlās.

B. Libētēr dēscribām *ibi*, sēd *expēctā* crāstinūm diēm.

DIALOGUE IV.

A. It doth not become *us* to idle or prate *here*, while *the master* is expected.

B. What *say you* ? it doth not become ; *nay*, we must not, *unless* we would be *whipped*.

A. Do you hear *me*, then, *while* I say my lesson ; *I will hear you afterward*.

B. Come, *say away*.

A. Do I not retain it ?

B. Not yet *well* enough ; *read it over again*, once *and* again.

A. I will do *so*.

B. Do you retain it *now* ?

A. I think *so*. I will make *trial*, if *you will* hear me.

B. Come, *say away* ; you have said all well.

DIALOGUE V.

A. Why *do you not write* ?

B. Because *it doth not please* me.

A. But *the master* bade *you*.

B. I know *it* ; *but something* is to be read by me *first* ; besides, *I have* nothing *that* I can write *now*.

A. *O that* you would *write* for me !

B. What ?

A. I have *the master's* dictates to be *written out*.

B. What *dictates* ?

A. Upon *Cicero's* epistles.

B. I will willingly write out *for you* ; but *stay* till to-morrow.

A. Expēctābo igitūr, sēd nē fallās, quāeso.

B. Nōn fallām.

COLL. VI.

A. Undē rēdis tām ānhēlūs ?

B. [Rēdēō] ā fōrō.

A. Quid affērs illīnc ? 18, 1. 2)

B. [Affērō] scālpēllūm.

A. Quāntū emistī ?

B. [Ēmī] dūōbūs assībūs.

A. Estnē bōnūm ?

B. Est ā Gērmanīā, ut mērcātōr dīxit ; vīdē nō-
tām.

A. Egō minīmē nōvī, sēd nōn fācīs prūdētēr sātis,
quī fidīs cūlibēt mērcātōrī.

B. Quid fācērēm ? 483, 2 + note. 484, V.

A. Dēbuistī adhibērē aliquēm pēritūm, quī dēligē-
rēt optīmūm tibi. 497, I.

B. Hīc errāvī, fātēōr, sēd hōc cōsōlātūr mē, quōd
mērcātōr hābētūr bōnūs vīr, utpōtē evāgēllīcā prō-
fessīōnīs. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

A. Quāsi sint nullī fallācēs ejūsmōdī !

B. Pūtō essē plurīmōs ; sēd omittāmus hāec, et ex-
pēriāmūr pōtius scālpēllūm.

A. Expēriēntiā dōcēbit nōs.

B. Accipē, et tēntā, obsecrō ; nām nōn probāvit nīsi
lūissimē, idquē intēr emēndūm.

A. Pāpae ! quīs dōcūit tē elligērē tām prūdētēr.

A. I will stay, *then* ; but *do not fail*, I pray.

B. I will not fail. _____

DIALOGUE VI.

A. Whence *are you returning*, so much out of breath?

B. From the market?

A. What *do you bring* thence?

B. A penknife.

A. For how much *did you buy it*?

B. For twopence.

A. Is it good?

B. It is *from Germany*, as the merchant *said* ; see the mark.

A. I *do not know* ; but *you do not act* wisely enough who *trust* any merchant.

B. What *should I do*?

A. You ought to get some *skillful* PERSON, who *would choose* the best for you.

B. Here *I have erred*, I confess ; but this comforts me, *that* the merchant *is accounted* a good man, as being of the *evangelic* profession.

A. As though *there were* no knaves of that sort!

B. I think that *there are* many ; but *let us omit* these things, and try rather the penknife.

A. Experience *will teach* us.

B. Take IT and try IT, *I pray* ; for *I have not tried it* but *very slightly*, and that *in the time of buying* IT.

A. Strange! *who taught you* to choose so prudently?

COLL. VII.

A. Quis novus deauratus liber est iste, quem ostentās tām magnificē ?

B. [Est] Terentius.

A. Ubi fuit impressus ?

B. [Impressus fuit] Lutetiae.

A. Quis dedit eum tibi ?

B. Emi mea pecunia.

A. Unde nactus es pecuniam ?

B. Quæris istud stultē, quæst ego furatus sum.

A. Absit a me cogitare illud. Sed rogabam animi causā.

B. Nec ego reprehendi dictum tuum serio; sed solēmus jocari eo modo cum familiaribus.

A. Nihil prohibet jocari, modo Deus ne offendatur. Sed, age, revertamur ad propositum; de quo emisti istum Terentium ?

B. [Emi] de Clemente.

A. Illonē circumforaneō bibliopola ?

B. Maxime.

A. Quanti constitit ?

B. [Constitit] decem assibus.

A. Nihilne amplius ?

B. Nihil omnino.

A. Profecto pretium est vile satis, praesertim, cum sit auratus, et adeo elegantē compactus. Erantne alii codices similes ?

DIALOGUE VII.

A. What *new* gilt book *is* that *which* you are showing *so* proudly?

B. Terence.

A. Where *was* it printed?

B. At Paris.

A. Who *gave* it to *you*?

B. I bought it *with* my own money.

A. How did *you* get the money?

B. You ask *that* foolishly, *as though* I *might* have *stolen* it.

A. Far be it *from me* to think *that*. But *I* asked you for my pleasure's sake.

B. Nor *did I* blame your saying *in earnest*; but *we* use to jest after that manner *with* our acquaintances.

A. Nothing *hinders* to jest, *provided* God be not offended. But *come*, let us return to our *purpose*. Of whom *did you* buy that Terence?

B. Of *Clement*.

A. Of that peddling bookseller?

B. Yes.

A. How much *cost* it?

B. Ten *pence*.

A. Nothing *more*?

B. Nothing *at all*.

A. Truly *the price* is *cheap enough*, especially seeing ~~it~~ it is *gilt*, and *so* finely *bound*. Were there *other* books *there like* it?

- B. Duo *vel* tres [ērānt].
 ' 8. / . 2) A. Dēdūc' mē, quæso, ad illū.
 B. Eāmūs.

COLL. VIII.

- A. Quandō *repletēs* schōlam?
 B. Nēscīō.
 A. Cur nōn admōnēs patrēm dē eā rē?
 B. Quid pūtās mē cūrāre?
 A. [Cūrās] admōdūm parum, ut crēdō.
 B. Prōfēctō dīcis vērūm.
 A. Est sātis signū tē nōn amāre litērās.
 B. Scīō lēgere, scribere, loquī Latīnē mēdiocrīter;
 u. IV. quid opus est mihi tantā scientiā?
 A. Ō misērum adolescentem! siccinē contēpnīs
 rem inæstīmāblem?
 B. Undē videor misēr tibi?
 A. Amicē! fēcī tibi nullam injūriam; nam quod
 dixī tibi nōn est convītiū, nē tū accīpiās in mālam
 partem; sed misērēor tuī, quod contēpnīs id quod pā-
 rit fēlicitatē.
 B. Lucrum, divitiæ, et voluptās, pāriunt fēlicitā-
 tem.
 A. Imō istā fuērunt exitiō multis, tametsī divitiæ
 sunt dōnum Deī, nec nocēt, nisi hīs qui abūtuntur.
 Vērūm est nulla possessiō pretiosior quam virtūs et
 cōgnitiō hōnēstārum rērum.

B. Two or three.

A. Lead me, I pray you, to him.

B. Let us go.

DIALOGUE VIII.

A. When *will you go again to school?*

B. I know not.

A. Why *do you not put YOUR father in mind of that thing?*

B. What *do you think that I care?*

A. Very little, *as I believe.*

B. Indeed, *you say the truth.*

A. It is a *sufficient sign* that *you do not love learning.*

B. I know *how to read*, to write, to *speak* Latin tolerably; what *need have I* of so much knowledge?

A. O miserable youth! *do you so despise a thing inestimable?*

B. *For what* do I seem miserable to *you?*

A. O friend! *I have done you no wrong; for what I said to you is not a reproach, that you may not take it in bad part; but I pity you, because you undervalue that which produces happiness.*

B. Gain, riches, and *pleasure*, produce *happiness.*

A. Nay, *those* have brought *destruction* on many, though riches *are* the gift of *God*, and do no hurt *only* to those *who abuse THEM.* But there is no possession *more precious* than *virtue* and the *knowledge* of honest things.

B. Vīs concionārī igitur, ut vidēō.

A. Utinā audīssēs divīnās concionēs diligenter.

B. Hem! obtundīs mē; nūquid vīs?

A. [Völō] ut Deus det tibi bonā mentē.

B. Fortassē est tibi magis opus ēā quā mīhi.

A. Valē.

COLL. IX.

A. Tū igitur es discessurus crās, ut audiō.

B. Crās sī Dōmīnus permiserit.

A. Ehō, cur tam citō?

B. Pater urget mē.

A. Imō tu urges patrem.

B. Itāne videtur tibi? Quōmōdō possum urgere patrem?

A. Assiduā missiōnē litērārum.

B. Scripsi semel tantūm scholasticā vacātiōnem instāre.

A. Quādo misisti litērās?

B. Sup̄eriore hebdomādē.

A. Quō diē?

B. Venērīs. (diē audieris tunc)

A. Quid faciēs dōmī?

B. Vindēmia instat, intērīm fructūs sunt colligendī.

A. Pōtērās expectāre diē dīmissiōnis.

B. Nesciō quādo sit futūrūs.

B. You design to *preach*, then, as I see.

A. I wish you would have heard *godly* sermons *diligently*.

B. Oh, *you deafen* me; do you want anything?

A. That *God* would give *you* a good *mind*.

B. Perhaps *you have* more need of *that* than *I*.

A. Farewell.

DIALOGUE IX.

A. You, *then*, are to go away to-morrow, as I hear?

B. To-morrow, *if* the Lord *will permit*.

A. How now, *why* so soon?

B. My father *urges* me.

A. Nay, *you urge* YOUR father.

B. Doth it seem so *to you*? How *can I* urge MY father?

A. By continual *sending* of letters.

B. I wrote *once* only, *that the school* vacation is *near*.

A. When *did you send* the letter?

B. Last week.

A. On what day?

B. On Friday.

A. What *will you do* at home?

B. The vintage *is at hand*; in the mean time *fruits* are to be gathered.

A. You might have *tarried till* the day of *breaking up*.

B. I know not *when* it is to be.

A. Spērō *ad finem* prōximā hebdomādīs.

B. Sed *istud* nōn est pōsitum in nostrō arbitriō.

A. Nec in [arbitriō] p̄ceptōris quiddēm.

B. Cūjus igit̄r?

A. Deī sol̄us, quī gūbērnāt cōsilia hōmīnum suō
nutū.

B. Atquē Sātānas vidētur gūbernāre int̄rdūm.

A. Quantūm *Deus* permittit ip̄s: sed rēlinquāmus
istā sāpientiōribus.

B. Est *mitius*; nam *proverbium* mōnēt, “*Nē sūtor*
[eat] *ultrā crepidam*.”

A. Audīvimus *istud* sēpe ex p̄ceptōre.

B. Idem quoquē dōcūit nōs sēpe *illam* sententiam
Pauli, “Nōn altūm sapēre sed timē.”

A. Habet etiam illud fr̄quentē in ore, “*Ne quæ-*
sieris altiōra.”

B. Sed audisne tū signum dāt̄ ad cēnam?

A. Tintinnabulum adhūc pulsat meās aur̄s.

B. Eāmus in aulam.

A. Salūtābō tē crās ante discessum.

COLL. X.

A. Quid mater dedit tibi in merendam?

B. Vidē.

A. Est carō: sed quānam?

B. Būbula.

A. Utrūm est rēcēns, an salitā?

- A. I hope *at the end* of the next week.
B. But *that* is not *placed* in our power.
A. Nor *in the master's*, indeed.
B. Whose *then*?
A. Of God *alone*, who *governs* the counsels of *men* by his own pleasure.
B. But *Satan* seems to *govern* sometimes.
A. As far as *God* permits *him*. But *let us leave* those things to *wiser people*.
B. It is *safer*, for the *proverb* admonishes, "*Let not the shoemaker go beyond his last.*"
A. We have heard *that* often of the *master*.
B. The same *also* hath taught *us* often *that* saying of *Paul*, "*Be not high-minded, but fear.*"
A. He has *also* that *frequently* in his mouth, "*Seek not after too high things.*"
B. But do you hear that *the sign* is given for *supper*?
A. The bell *yet* strikes *my* ears.
B. Let us go into the hall.
A. I will salute you to-morrow before *YOUR* departure.
-

DIALOGUE X.

- A. What did your mother give you for lunch?
B. See.
A. It is meat: but what?
B. Beef.
A. Whether *is it* fresh or salt?

COLL. XI.

A. Quid ridēs ?

B. Nēscio.

A. Nescis? *est māgnū signum stultitiāe.*

B. Vōcās mē stultum igitur ?

A. Minimē vērō, sed dīcō tibi, esse argūmentum stultitiāe, cū quis ridet, et nēscit causam ridendī.

B. Quid est stultitia ?

A. Sī evolvās Catōnem diligenter, invēnēs istud quod quæris.

B. Nunc nōn habeo Catōnem meum, et vōlō agere aliam rem.

A. Quod nēgōtium habēs ?

B. Habēō aliquid dē rudimentis ediscendum.

A. Intērim, quæris fabulārī, ineptūle ?

B. Dīc mihi, quæso, dē stultitiā in Catōne.

A. "Est summa prūdētia simulāre stultitiā loquēdo;" annōn didicisti hoc ?

B. Imō, sed nōn rēcordābār.

A. Quum ēris dōmī, inspice librum tuum.

B. O quantās grātiās agō tibi ! ego prōpōnam istam quæstionem alicui, quī nōn pōtērit respondere mihi, et sic erit victus.

A. Tācē, puer, tācē, et stūdētō, nē vapulēs.

B. Nōn multū cūrō, ego tēnēō praelectiōnem ferē.

A. Nisi taceas, dicam observatōri, quī nōtābit tē stātim.

DIALOGUE XI.

A. What do you laugh at?

B. I know not.

A. You know not? *it is a great sign of folly.*

B. Do you call *me* a fool, *then*?

A. No, *indeed*; but *I tell you that it is* an argument *of folly* when *any one* laughs and knows not the cause of his laughter.

B. What *is* folly?

A. If *you would turn over* Cato *diligently*, you will find that which you are searching for.

B. Now *I have not* my Cato, and I wish to do other business.

A. What *business* have you?

B. I have some of the rudiments *to be learned.*

A. In the mean time, *do you want to talk, you simpleton?*

B. Tell *me*, I pray you, *of folly* in Cato.

A. "It is the greatest prudence *to feign folly in season*;" have not you learned *this*?

B. Yes, *but* I did not remember *it*.

A. When *you will be* at home, *look into* your book.

B. Oh, *how great* thanks do *I give* you! *I will propose that question to some one who will not be able to answer me, and so he will be conquered.*

A. Hold your tongue, *boy*, hold your tongue, and study, *lest you be whipped.*

B. I do not much care, *I have my lesson almost.*

A. Unless *you hold your tongue*, I will tell the monitor, who will set you down immediately.

B. Mănē, mănē, dīcam *nihil* ampliūs.

A. Sed *memento* id quod dixi tibi.

B. Quidnam est?

A. Nē rīdeās unquam sine causā.

B. Sed *nōn* est mālum rīdere.

A. Nōn dīcō istud.

B. Quid igitur?

A. Est *stultum* rīdere sine causā.

B. Nunc *intelligō*.

A. Rēcordāre *sæpe*.

COLL. XII.

A. Scribis *sēriō*, an *inēptiis*.

B. Equidem *scribō* sēriō, nam cur *abūtērer* meō tempore? sed cur *rōgās* istud?

A. Quā *vidē* aliquandō *cūm* scribēres *mēliūs*.

B. Scribō *interdum* mēliūs.

A. Quī *fit* igitur, ut scribās nunc tam *mālē*?

B. Adjūmenta *scribenat* bēnē *dēsunt* mihi.

A. Quāenam [*dēsunt*]?

B. Bōna *charta*, bōnum *ātramentum*, et bōna *penna*; nam hęc *charta*, ut *vidēs*, *perflūit* *miserē*, *ātramentum* est *aquōsum* et *subalbūdum*, *penna*, *mollis*, et *mālē pārāta*.

A. Cur *nōn* *prōvidisti* omnia ista *mātūrē*?

B. Pecūnia *dēfuit* mihi, et etiam nunc *deest*.

- B. Stay, *stay*, I will say *nothing* more.
A. But *remember* that *which* I said to you.
B. What *is it*?
A. Do not laugh *at any time* without a cause.
B. But *it is not* wicked to laugh.
A. I do not say *that*.
B. What then?
A. It is *foolish* to laugh *without a* cause.
B. Now *I understand*.
A. Remember *often*.
-

DIALOGUE XII.

- A. Are you writing *in earnest*, or *playing the fool*?
B. Indeed, I am writing *in earnest*, *for* why *should I abuse* my time? *but* why *do you ask* that?
A. Because *I have seen* sometimes *when* you could write better.
B. I write *sometimes* better.
A. How *comes it to pass*, then, *that* you write *now* so badly?
B. The *helps of writing* well *are wanting* to me.
A. What?
B. Good *paper*, good *ink*, and a *good* pen; *for* this *paper*, as *you* see, sinks *miserably*, my ink is waterish *and* whitish, *my pen* soft, *and* badly made.
A. Why *have you not provided* all those *things* in time?
B. Money *was wanting* to me, *and* even *now* is wanting.

A. Incidisti in istud vulgare proverbium, "Omnia desunt illi cui pecunia desit."

B. Sic agitur mecum.

COLL. XIII.

A. Quotā hōrā surrexisti hōdiē?

B. Paulō ante quintam.

A. Quis expergescit tē?

B. Nēmō.

A. An ceteri surrexerunt?

B. Nōndum.

A. Nōn ivisti excitātum illōs?

B. Nōn ivi.

A. Quāmodo brēm?

B. Nesciō, nisi quod nōn putābam illud pertinere ad mē.

A. Annōn illi excitant tē interdum?

B. Imō, sapissimē.

A. Dēbuisse, igitur, facere similē.

B. Dēbui fateor.

A. Memento igitur ut faciās posthāc.

B. Mēmīnērō, Deō iuvante.

A. Sed quid fecisti ex quō surrexisti t̄ lectō?

B. Prīmum ornavi mē, et cūravi meum corpus mēdiceriter, ut dēcet Christiānum; postrēmō contuli mē ad quotidianā stūdia.

A. Si pergās sic facere, nē dubitēs quin Deus adiuvabit tua studia.

A. You have fallen *upon that common proverb*,
"All things *are wanting* to him to whom money is
wanting."

B. So it *fares* with me.

DIALOGUE XIII.

A. At what o'clock *did you rise* to-day?

B. A little *before* five.

A. Who *awaked* you?

B. Nobody.

A. Have the rest risen?

B. Not yet.

A. Did not you go *to call* them?

B. I did not go.

A. Why?

B. I know not, *only* that *I did not think* that *it be-
longed* to me.

A. Do they not call *you* sometimes?

B. Yes, *very often*.

A. You ought, *then*, to do *the like*.

B. I ought, *I confess*.

A. Remember, *then*, that *you do* it hereafter

B. I will remember, *God helping*.

A. But *what* have you done *since* you rose out of bed?

B. First *dressed* myself, and took care of my body
indifferently, as becomes a Christian; *lastly*, I betook
myself to my daily studies.

A. If *you go on to do so*, do not doubt *but* God
will help your studies.

B. Javit *mē* semper *adhūc* *prō* *ējus* benignitate, *nec* dērelinquet *mē*, ut *spērō*.

A. Lōquēris *rectē*, nōn frustraabit *tuam* spem.

B. Sūperiore *annō* didici in *Catōne*, "Rētine *spem*, spēs *una* nec rēlinquit *hominem* morte."

A. Fēcisti *bene* quōd *retinuērīs*, nam *est* *ēgrēgia* *sententia*, et *digna* *Christiānō*.

B. Atqui *autor* *ējus* *libri* nōn *fuit* *Christiānus*.

A. Nōn *fuit*, *est* certa *rēs*.

B. Unde *igitur* sumpsit *tot* *ēgrēgiās* *sententiās*?

A. Māximē *ex* *ethnīcīs* *philōsōphīs*; *nam* et *ipsi* *illūmināti* *divinō* *spīritū* *dixerunt* *plurīma* *quae* *sunt* *consentānea* *verbō* *Dei*, quod *tū* quoquē *potēs* *vidērē* *aliquandō*, *si* *prōsequāris* *stūdium* *līterārū*.

B. Ego *prōsequar*, ut *spērō*, dummodo *Deus* det *patri* *longiōrem* *vītam*.

A. Prēcāre *diligenter*, et *ex* *animō*, ut *illud* *contin-*
gat.

B. Prēcōr *id* *quōtidie* *saepe*.

A. Domīnus *Deus* det *tibi* *perseverāntiam* *in* *omni*
bōnō *opere*.

B. Prēcōr *tibi* *idem* *quod* *optās* *mihi*, et *āgo* *grātiās*,
quōd *mōnūērīs* *mē* *tam* *fraternē*.

COLL. XIV

A. Salvē, *condiscipūle*.

B. Sis *tū* *salvus* quoquē.

B. He hath helped *me* always *hitherto* out of his kindness, *nor* will he leave *me*, as *I* hope.

A. You say *rightly*, he will not frustrate *your* hope.

B. Last year I learned in *Cato*, "Retain *hope*, hope *alone* does not leave *a man* in death."

A. You have done *well* because *you* have retained *it*, for *it* is an excellent saying, and *worthy* of a Christian.

B. But *the author* of that book *was not* a Christian.

A. He was not, *it* is a certain thing.

B. Whence, *then*, did he take *so many* excellent sentences?

A. Chiefly *out of* the heathen philosophers; for even *they*, being enlightened with the *divine* spirit, have said very many things which are agreeable to the word of *God*, which *you* also may see *some time*, if *you* prosecute the study of letters.

B. I will prosecute *it*, as *I* hope, provided *God* give *my father* a longer life.

A. Pray *diligently*, and *from your heart*, that *that* may happen.

B. I pray for *that* every day often.

A. May the Lord *God* give *you* perseverance in every good work!

B. I pray for *you* the same *that* you wish me, and *I* give you thanks *that* you have admonished *me* so like a brother.

DIALOGUE XIV.

A. Be you safe, *O school-fellow*!

B. May *you* be safe, too!

A. Quota hōra est?

B. Audiēs *quāntam* mox.

(A. Rēs habet [sē] bene, *adertimus* sātis mātūrē.)

B. Gaudeō *mē* occūrisse tibi, ut *colloquāmur* (euntēs) *Latīnē* tantisper.

A. Sānē *ea* est *utilis* et *fructūda* exercitātiō.

B. Quid ais dē *scalpellō*, quod *ē* tibi *nūdiuster-tius*, estnē *bōnum*?

A. Imō *vērū* est optimum, *sed* *mē* mīserum! *perdidit*.

B. Ehō! *quid* ais? *quōmōdō* id accidit?

A. Cū *rēdirem* fōrīs, *excidit* mīhi *in vicō*.

B. Unde excidit?

A. *Ē* thēcā *meā* *quam* rēliquit *imprudenter* āper-tam.

B. Quōmōdo *rēcuperāst*?

A. Affixit *chartulam* stātīm *jānuæ*; post prandium *quidam* puer *sexuæ* clāssis *rētulit* mihi.

B. Utinam *omnēs* essent *tam* fidēlēs, *quā* rēpēriūt *āmīssās* rēs.

A. Prōfectō *sunt* pauci *quī* rēstituent, *sī* sit *rēs* ali-cujus *prētiū*.

B. (Et *tāmēn* id *præcipitur* nōmīnātīm *verbō* Dēi.

A. Quidnī? *nam* est *spēcies* furti, *sī* quis *rētineat* aliēnam *rem* inventam, *mōdo* sciat *cū* sit *reddenda*.

B. *Ap̄ p̄terique* pūtāt *sē* possidēre *iūre*, quicquid *invenērūt* *āmīssum*.

A. What o'clock *is it*?

B. You will hear *five* by-and-by.

A. It is well; *we shall be present* sufficiently soon.

B. I am glad that *I met you*, that *we may talk together*, as we are going, *in Latin*, a little.

A. Truly *that is a useful and pleasant* exercise.

B. What say you about *the penknife* which *I bought* for you *the other day*, is it good?

A. Yes, indeed, *it is very good*; *but*, wretched me! *I lost it*.

B. How! *what* say you? *how* did that happen?

A. As *I was returning* from abroad, *it dropped* from me *in the street*.

B. Whence did it drop?

A. Out of my sheath, *which* I left *imprudently* open.

B. How *did you recover it*?

A. I put *a note* immediately *on the gate*; after dinner *a certain boy of the sixth form brought it to me*.

B. I wish *all* would be *so faithful who find lost things*.

A. Truly *there are few who will restore, if it be a thing of any price*.

B. And yet that is *commanded expressly by the word of God*.

A. Why not? *for it is a kind of theft if any one should keep another's property which has been found, provided he knows to whom it is to be restored*.

B. But *most people think that they possess by right whatsoever they have found lost*.

A. Illi errant, quidē, gravissimē.

B. Vērū, ut redēamus ad sermōnem inceptum, quid dedit puērō qui invēnit scalpellum tuum?

A. Dedit sextantem et aliquot iūglāndēs; laudavit eum praelerea, et admonuit facere idem semper.

B. Fecisti rectē, enim sic reddet libentius alias si quid reperit; sed quid si perdidisset?

A. Tulissem aequo animo, et emissem mihi illud.

B. Tulisset illa aequo animo?

A. Certē nōn sine aliquā molestia.

B. Nōn aequo animo igitur; sed nolo urgere te arcibus.

A. Nōn sumus theolōgi.

B. Quid ergo?

A. Grammatici.

B. Et imperiti quidem.

COLL. XV.

A. Gratulor tibi reditum; quando redisti rurē?

B. Heri post meridiem.

A. Redisti mater?

B. Quemadmodum illa duxit me secum, illa reduxit.

A. Nonne venit in equo?

A. They *mistake*, indeed, *very grievously*.

B. But *that* we may return to the discourse *begun*, what *did you give* the boy *who found your penknife*?

A. I gave him *a double* and *some walnuts*; *I commended him besides*, and *admonished him* to do the same thing *always*.

B. You have done *well*, for so he will restore *more willingly* at another time, *if* he find anything; but what *if* you had lost it?

A. I would have borne it *with a contented mind*, and *would have bought* myself another.

B. Would you have borne it *with so contented a mind*?

A. Surely *not* without *some trouble*.

B. Not *with a contented mind*, then; but I will not *urge you too closely*.

A. We are not *divines*.

B. What then?

A. Little grammarians.

B. And *unskillful ones*, indeed.

DIALOGUE XV.

A. I congratulate *you* on your return; *when* came you back *from the country*?

B. Yesterday *after noon*.

A. Did your mother return?

B. As *she* carried *me* with her, so she brought me back.

A. Did not she come *on a horse*?

B. Imō, *et* tōlūtārio.

A. Vēnīstī *et* tū *in* ēquō?

B. Erām *illī* ā pēdībūs.

A. Nōnnē fuit lābor itīnēris molestus tibi?

B. Fuit *nūlla* via *difficilis* mihi, *rēditō* *in* urbem *erat* adēō *jūcunda*; quid *quæris*? nōluissem *venīre* ēquō.

A. Quantum *distat* *vestrā villā* hinc?

B. Quatūor *mīlliāribus*, iisquē *nōn* admōdum *longis*.

A. Sed *jam* sātis [dixīstī] *dē rēditū*, nunc *agāmus* aliūd. Fuīstīnē *mēmor* tūi *promissī*? Nūm *rēdiīstī vācuūs*?

B. Attūlī tāntūm *uvārum* quāntūm *pōtāt*.

A. Quāntum *igitur*?

B. Quasillum.

A. Huī, *quasillum*! Tibi *unī* *igitur*.

B. Imō *nōbis* dūōbūs.

A. Quid *tantillum* duōbūs?

B. Nōn pōtērām *ferrē* ampliūs, *prō* *viribus* *mei* corpūscūlī; *quod* *sī* *ēssem* *rōbustus*, *asportāssēm* *ōnūs* *asīnī*; nam *māter* *permittēbat* *fācile*.

A. Utīnām *adfuīssēm*.

B. Ego *et* *māter* *dēsīdērāvīmus* te *plurīmum*; sed *esto* *bōnō* *ānimō*, *ēā* *rēliquit* *famūlum* *rūrī*, quī *vē-*
niet *ōnustus* *amplissimā* *cōrbē*; *tum* *illā* *dābit* *tibi* *affā-*
tim.

A. Ahā, *nunc* *lōquēris* *optātā*.

B. Yes, *and* on a pacer.

A. Did you come, too, *on a horse*?

B. I *was her* footman.

A. Was not *the fatigue* of the journey troublesome to you?

B. There was *no way difficult* to me, *the return* into the city *was so pleasant*; why do you ask? I would not *come* on a horse.

A. How far *distant* is your country-house from hence?

B. Four *miles*, and those *not very long*.

A. But *now* enough of your return; now let us do something else. Have you been *mindful* of your promise? ~~Whether~~ have you returned empty?

B. I have brought *as many* grapes as I could.

A. How many, *then*?

B. A basket.

A. Ho! *a basket*? For yourself alone, *then*?

B. Nay, *for us* two.

A. Why *so little* for two?

B. I could not *bring* more according to the strength of my little body; but if I ~~was~~^{were} strong I could have carried the load of an ass, for my mother permitted easily.

A. I wish that I could have been there.

B. I *and my* mother *wanted* you *very much*; but *be* of good courage, she *has left* a servant in the country, who *will come* loaded with a very large basket; *then* she *will give* you plentifully.

A. Aha! *now* you speak desirable things.

A. Eāmūs *īgītūr*.

A. Sed hoc est malum quod interim fructus quinque aut sex prælectionum perit.

B. Let us go *home* to ourselves. You shall see *our* basket *whole* yet, as I hope.

A. O pretty fellow! *I was desirous* to go to *salute* your *mother*, most dear to *me*.

B. Truly *you will do* a very acceptable thing to *her*.

A. Let us go, *then*.

DIALOGUE XVI.

A. Are you returning only to-day *from the village*?

B. Only *to-day*, and that *a little* before dinner.

A. But *you had said* that you would *be* there *only* two days.

B. So *I hoped* it would be, and so *my father* promised.

A. What *hindered*, then, that *you returned* not sooner?

B. My mother *detained* me, *although* I besought *her* with tears that she would let me go.

A. But *why* did she delay *you* so long?

B. That *I might accompany* her in *HER* return.

A. What *did you do* in the mean time?

B. *I gathered* fruits with our *country-folks*.

A. What *fruits*?

B. As if *autumnal* fruits *were* not known to *you*—
pears, *apples*, walnuts, *chestnuts*!

A. O pleasant *exercise*!

B. It is not *only* pleasant, but also *profitable*.

A. But *this is bad*, that *in the mean time* the fruit of *five* or *six* lessons is *lost*.

B. Nōn omnīnō perit, *spērō* ; cūrābō *prōvīrībūs*, ut *recūpērem* aliquā ex parte.

A. Quid faciēs ?

B. Dēscribam *quā* diligentissimē pōtērō.

A. Et *quid* tum ?

B. Ēdiscam *ipsam* orātiōnem auctōris.

A. Sed nōn intelligēs sēsum ejus *satis*.

B. Interpretātiō *praeceptōris* jūvābit me, ut *assēquar* sēsum *magnā* ex parte.

A. Nec *tāmen* id ērit *satis*.

B. Tu *addēris* mecum [*si* plācet] *per* ōtīum, ut *conferāmus* unā.

A. Faciam *libēnter* ēquīdem, *sed* istud *non* *sufficiet*.

B. Non possum *fācere* ampliūs.

A. Quāto *praestitisset* *audire* magistrum *ipsum* ?

B. Sanē *multō* *praestitērat* ; *sed* *quando* *non* contīgit *meā culpā*, *non* possum *accusāre* meipsum *in* *hāc* parte.

A. Dīcis *rectē* ; fac igitur [*ut*] habeas *bonum* anīmum, *nam* quod *ego* *dispūtavi* tēcum *plūrībūs* verbis *de* *hac* *re*, *non* feci *ideo*, ut *adducērem* te *in* *desperatiōnem*, *sed* *totum* *illud* *prōfectum* est *ex* meo *singulārī* amōre *in* te.

B. Illud *non* est *dubium* *mīhi*, quo *fit* ut *hābeam* *majōrem* *gratiam* tibi.

A. Sed *ecce*, *tintinnabūlum* *vocat* nos *ad* *cēnam*.

B. It is not quite lost, *I hope* ; I will take care according to *MY ability*, that *I may recover* IT in some measure.

A. What will you do ?

B. I ~~shall~~ write them out *as diligently* as I *will* be able.

A. And *what* then ?

B. I will get by heart *the very text* of the author.

A. But *you will not understand* his sense sufficiently.

B. The translation *of the master* will help me, that *I may understand* the sense in a great measure.

A. Neither yet will that be enough.

B. You *shall be* with me (if you please) *at your leisure*, that *we may confer* together.

A. I will do it *willingly*, indeed ; *but* that *will not suffice*.

B. I cannot *do* more.

A. How much better would it have been to hear the master *himself* ?

B. Truly *it had been much better* ; but, seeing it did not happen *by my fault*, I cannot *accuse myself* in *this part*.

A. You say *right* ; see, *then*, that you have good courage, *for* because *I disputed* with you *in more words about this matter*, I did it *not with that intent*; that I *might lead* you *into despair*, but *all that* proceeded from my singular love *toward* you.

B. That is *not doubtful to me*, whence *it is* that I give the greater *thanks* to you.

A. But *lo !* the little bell *calls* us *to supper*.

COLL. XVII.

A. Fuīstīnē hōdīē in fōrō ?

B. Fuī.

A. Quid ēmisti nōbis ?

B. Fērē nīhīl.

A. Sed quid ?

B. [Emi] butyrum.

A. Quanti ?

B. Quadrante.

A. Tantillūm !

B. Non ausus sum ēmere ampliūs.

A. Quid tīmēbas ?

B. Ne non esset bonum.

A. Fecisti prudenter sātis.

B. Cur dicis istud ?

A. Quia mālīm te esse tīmīdiōrem in hāc re, quā
audaciōrem. Sed nunquid ēmisti prāterēa ?

B. Nīhīl.

A. Eho, nīhīlne ?

B. Nihil prorsūs.

A. Vah, quā pārcē opsonātus es nobis !

B. Quid aliud pōtūissem ēmere ?

A. Quasi nēscias quībus cībīs sōleam oblectari !

B. Scio te āmare mōlliuscūlū cāseum, et pyra, et
aliōs rēcentes fructūs.

A. Dicis rectē, cur igitur non ēmisti ?

B. Caseus erat carior pro nostra pēcūniā.

DIALOGUE XVII.

- A. Have you been *to-day* in the market ?
B. I have been.
A. What *have you bought* for us ?
B. Almost *nothing*.
A. But *what* ?
B. Butter.
A. For how much ?
B. A farthing.
A. So little ?
B. I durst not *buy* more.
A. What *did you fear* ?
B. Lest *it would not be* good.
A. You have acted *prudently* enough.
B. Why *do you say* that ?
A. Because *I would choose rather* that you *be* too timorous *in this matter* than *too bold*. But *have you bought anything* besides ?
B. Nothing.
A. Soho ! *nothing* ?
B. Nothing *at all*.
A. Fie ! *how sparingly you have made provision* for us.
B. What *else* could I *buy* ?
A. As if *you did not know* with what *meats* I am accustomed *to be pleased* !
B. I know *that you love soft cheese, and pears, and other fresh fruits*.
A. You say *rightly* ; why, *then*, have you not bought ?
B. The cheese *was* too dear *for* our little money.

A. Quid *fructus* ?

B. Alii *non erant* mātūrī *satis* ; dubitabam *de aliis* essentne *bōni*.

A. Mīser, *non pōtērās* gustāre ?

B. Atqui *istæ* muliērēs *permittunt* gustare *nihil*, nisi *affirmēs* te emptūrum.

A. Nihil mīrum, *nam* multi *gustārent* anīmi causā tantūm ; esto igitur sapientior *aliās*.

B. Quomōdo ?

A. Si *vidēris* aliquem *pulchrum* fructum, *ēmē* alīquantūlūm *denariōlo*, ut *facias* pericūlum.

B. Quid *tum* ?

A. Si *plācuērīt* tibi, *tum* *ēmīto* *amplius* ; sin mīnūs, *relinquo*, et *conferto* te *alio*.

B. Est *bōna* cautio.

A. Mēmīnēris igitur, ut *utāris* postea.

B. Ego, ut *spēro*, *mēmīnēro* diligēnter ; *numquid* *vis* prætēreā ?

A. Ut *cūres* ea *quæ* sunt *tui* officii, deinde *incumbās* studiis.

COLL. XVIII.

A. Obsēcro *te*, da *mihi*, opēram *paulisper*.

B. Quid *est* illud ?

A. Nescio *quid* incidit *in meum* *ocūlum*, quod *habet* *me* *valde* *malē*.

B. In *utrum* *ocūlum* incidit ?

A. What WERE *the* fruits ?

B. Some *were not* ripe enough ; I doubted of *others* whether they were good.

A. Wretch ! *could you not* taste ?

B. But *these* women *permit* YOU to taste *nothing*, unless *you affirm* that you will buy.

A. No wonder, *for many would taste* for THEIR fancy's sake *only* ; be you *therefore* wiser at *another time*.

B. How ?

A. If *you will see* any *fine* fruit, *buy* some *for a little money*, that *you may make* trial.

B. What *then* ?

A. If *it please* you, *then* buy *more* ; but, if not, *leave it*, and *betake* you *somewhere else*.

B. It is a *good* caution.

A. You will remember, *then*, that *you may use it* afterward.

B. I, *as I hope*, *shall remember* diligently ; *would you have anything* more ?

A. That *you would take care of* those things *which* belong to *your duty*, and then *mind* your studies.

DIALOGUE XVIII.

A. I pray *thee* give *me* THY help *a little*.

B. What *is* that ?

A. I know not *what* has fallen *into my eye*, which *troubles me very much*.

B. Into which *eye* has it fallen ?

A. In dextrum.

B. Vis [ut] inspiciam?

A. Inspice, obsecro te.

B. Apēri quantum pōtēs, et tēnē immōtum.

A. Non possum continēre à nictu.

B. Mānē, egomet tenēbo sinistrā mānū.

A. Ecquid vidēs?

B. Video aliquid minūtum.

A. Exīme, quæso, si pōtēs.

B. Exēmi.

A. O bēnē factum! quid est?

B. Cerne tu ipse.

A. Est mica pulvērīs.

B. Et quidem aded exīgua ut vix possit cerni.

A. Vidē quantum dolōris tam exīgua rēs adfērat oculis.

B. Haud mirum quidem, nam nullum exteriorum membrorum dicitur esse tēnērius ōculo.

A. Inde etiam fit, ut expēriāmur nihil esse carius nobis.

B. Dēus approbat hoc, cū loquens de suā charitāte in Judæos, sic ait [ille], "Qui tangit vōs, tangit pupillam ōculi mei."

A. Nonne meus ōculus rūbet?

B. Aliquantūlūm, quid fricuisti.

A. Credin' dolēre mihi adhuc?

B. Quidni credam, qui expērtus sum tālem mōlestiam tōties?

A. Expērientia est magistra rerum.

- A. Into the right.
B. Will you that I should look into it?
A. Look into it, *I pray* thee.
B. Open it *as much as* you can, *and* hold it *unmoved*.
A. I cannot *keep it* from winking.
B. Stay, *I will* hold it *with my left* hand.
A. Do you see anything?
B. I see *some* little thing.
A. Take it out, *I pray*, if *you can*.
B. I have taken it out.
A. Oh, *well* done! *what* is it?
B. See *you* yourself.
A. It is *a bit* of dust.
B. And, *indeed*, so *small* that *it can hardly* be discerned.
A. See *how much* pain so *small a thing* can cause to the eyes.
B. No wonder, *indeed*, for *none* of the outward members is said to be more tender than the eye.
A. Thence *also* it is *that* we experience *nothing* to be *more* dear to us.
B. God *approves* this when, speaking of his love toward the Jews, he thus says, "*He that toucheth you, toucheth the pupil* of my eye."
A. Is not *my* eye red?
B. A little, *because* you have rubbed it.
A. Do you believe that *it pains* me yet?
B. Why should I not believe it, *who* have experienced *such* trouble so often?
A. Experience is the mistress of things.

B. Ita dicitur vulgò.

A. Quid *præmii* dabo isti mēdico *pro* labōre?

B. Quantū *pacti* sūmus.

A. Conclusio est brēvis, *ergo* [dabo] nihil; *sed* tā-
mēn habeo tibi *gratiam*.

COLL, XIX.

A. Quid *vis* ut dicāmus, *præceptor*.

B. Dicite *quisque* suam *sententiam* ex Novo Testa-
mento.

A. Euge! *nihil* erit *facilius* nobis, *habēmus enim*
in promptu *magnam* copiam *eārum*; *vis ergo* *præcep-*
tor, *ut* incipiāmus *nunc*?

B. Sanè *vēlim*, quando, *ut* ais, *est vobis* tanta co-
pia.

A. Quis *incipiet*?

B. Tune *vis* *ēdēre* specīmen *huius rei*, honōris tui
causā?

A. Faciam *id* libenter, *sed* Dei honōris causā?

B. Laudo *istud verbum*, nam *divīnus honor* et *gloria*
sunt *præferenda* in omnibus rebus; *eja*, incipe, *si* quid
hābēs.

A. Nisi *vestra* *justitiā* *superaverit* *justitiam* *scribā-*
rum et *pharisæorum*, non potestis *ingrēdi* regnum *calō-*
rum; quinto *capite* Matthæi. Deposito *mendacio*, lo-
quāmini *veritatem* *quisque* *proximo suo*; quarto *capite*

B. So *it is called*, commonly.

A. What *reward* shall I give to that physician for HIS labor ?

B. As much as *we have bargained for*.

A. The conclusion *is* short, *therefore* nothing ; but yet *I give* you thanks.

DIALOGUE XIX.

A. What *do you wish* us to say, master ?

B. Say *every one* his sentence out of the New Testament.

A. Oh, brave ! *nothing* will be *easier* to us, for we have in readiness *great plenty of them* ; will you, then, master, *that* we may begin *now* ?

B. Truly *I would*, seeing, as you say, *you have* so great plenty.

A. Who *shall begin* ?

B. Will you *give* a specimen of *this thing*, for your honor's sake ?

A. I will do *it* willingly, *but* for the sake of God's honor.

B. I commend *that saying*, for the *divine honor* and *glory* are to be *preferred* in all things ; *well*, begin, if you have anything.

A. Unless *your* righteousness *shall exceed* the righteousness of the scribes and pharisees, you cannot enter into the kingdom of heaven ; in the fifth chapter of Matthew. Putting away *lying*, speak *truth*, every one to his neighbor ; in the fourth chapter to the Ephe-

ad Ephesios. *Filii obedite parentibus in omnibus*, hoc enim *placet* Domīno; *tertio* ad Colossenses.

B. Euge, *bonum* specīmen; *vidēte*, ut *progressus* respondeat, *hoc* est, ut *pergātis in postērum* diligenter.

A. Qui *dedit* nobis *principium*, idem *dabit* prosperos successus.

B. Ita *est* sperandum.

A. Parāte vos, ut *maturēmus prodire*.

B. Adērīmus *paratissimi* mox.

A. Sūmite *quisque* suum pallium, ut *prodeātis honestius*; *sed heus*, puēri!

B. Quid, *præceptor*?

A. Vidēte ut *adferātis psalmos*; *cantabimus alicūbi* in umbrā.

B. Ita *nostra* *ambulatio fiet* jucundior.

COLL. XX.

A. Fuistine *hodie* in gymnāsio?

B. Etiam, *quid* tu agebas?

A. Eram *occupātus* domi.

B. Id *evenit* præter *tuum* mōrem, *solēs enim* abesse *rariūs*.

A. Quā possum rarissimē; *quid* autem actum est?

B. Nihil prorsūs.

A. Habemus *ergo* remissionem?

B. Certò.

A. Quamobrem?

sians. *Children obey your parents in all things, for this pleaseth the Lord; in the third to the Colossians.*

B. Well done, *a good proof; see that your progress answer—that is, that you go on for the future diligently.*

A. He that *hath given us a beginning*, the same *will give* prosperous success.

B. So *it is* to be hoped.

A. Get yourselves ready, *that we may make haste to go out.*

B. We will be here *very ready* presently.

A. Take *every one* his cloak, *that you may go abroad more decently*; but *hark ye*, boys!

B. What, *master*?

A. See *that you bring your psalms*; we will sing *somewhere* in the shade.

B. So *our walk will be* more pleasant.

DIALOGUE XX.

A. Have you been *to-day* in the school?

B. Yes; *what* were you doing?

A. I was *busied* at home.

B. That *happened* beside your custom, *for you use to be away seldom.*

A. As seldom as I can; *but what* was done?

B. Nothing at all.

A. Have we, *therefore*, leave to play?

B. Certainly.

A. What for?

B. Propter *hodie* mercātum.

A. Quis *dedit*?

B. Ludimagister, *tamen* permissu *rectoris*.

A. Quid *concessit*?

B. Vacatiōnem *ab omni* scholastico *munere*.

A. An, *in totum diem*?

B. A manē *usque* ad occāsum *solis*; tametsi *admonuit* nos *diligenter*, et *multis* verbis *quidem*, ut *cogitarēmus* de negotio *in otio*, ne *venirēmus* cras *in ludum* imparati.

A. Quid *igitur* faciēmus? *abutēmur* hoc otio?

B. Id *minimē* decet nostram *etatem*.

A. Tu verò, *quid* pārās *facere*?

B. [Paro] recipere *me* in musæolum, *nisi* placet *tibi* fortasse *magis*, ut *prodeamus* aliquò *ambulatum* sesquihoram.

A. Egone recusārem? *imò* est *nihil* quod *magis* *velim* nunc; *nam* interea *tractabimus* de litēris, et *exercēbimus corpus*.

B. Eāmus *igitur* extra muros.

A. Quōnam.

B. Usque ad ripam *lacus*.

A. Istud *arridet* mihi *valde*, sed *tu expectabis* me, *si placet*.

B. Quamdiu [expectābo]?

A. Tantisper, *dum* eo *mutatum* crepidas *pro calceis*.

B. Because *of this day's* fair.

A. Who *gave it*?

B. The master, *but* by the permission *of the governor*.

A. What *hath he* granted you?

B. Freedom *from all school exercise*.

A. What, *for the whole day*?

B. From morning *until the setting of the sun*; nevertheless, *he hath admonished* us diligently, and in *many words, indeed*, that *we should think* of our business in our *leisure time*, lest *we should come* to-morrow to school unprepared.

A. What, *then*, shall we do? *shall we abuse* this leisure?

B. That *by no means becomes* our age.

A. But you, *what* do you prepare to do?

B. To betake *myself* into my study, *unless* it please you perhaps *more* that *we may go* somewhere to walk for an hour and a half.

A. Should I refuse? *nay*, there is *nothing* which *I would rather do* now, *for* in the mean time *we will treat* about learning, and exercise *the body*.

B. Let us go, *then*, without the walls.

A. Whither?

B. To the bank *of the lake*.

A. That *pleases me very much*, but *you will stay* for me, *if you please*.

B. How long?

A. A little, *while* I go to change my slippers for shoes.

B. Ubi *vis* expectāri ?

A. Ad Franciscānam portam.

B. At vide *ne fallas*.

A. An ego fallērem *amicum*, cū *sciam* fidem esse servandam *cum* inimico ?

B. Abi *festina*, ego legam *aliquid* intērim, dum oppērior te.

A. Adēro *hic* mox.

COLL. XXI.

A. Ergone ābis *in patriam* ?

B. Cōgōr *abire*, accersitus ā *patre*.

A. Nunquamne es *rēversūrus* ?

B. Non spēro.

A. Quando *es* prōfectūrus ?

B. Cras, *ut* opīnor.

A. Siccine rēlinquis *me* igitur ?

B. Ita *est* necesse.

A. O me mīserum ! *ubi* et *quando* rēpēriam *talem* amicum, *talem* sociū *meorum* studiorum ?

B. Ne doleas ; *esto* bōno *anīmo*, Deus *dābit* tibi *melīorem*.

A. Ille *quidem* pōtēst, *scio*, at *ego* vix *possum* spē-rare.

B. Non *affligere* te *tantōpère* obsēcro, *nam* nostra *amicitiā* non est interitūra *hāc* *separatione* corpōrum, *quin* potiūs *accrescet* magis ; *et* *absentes* corpōre erimus *præsentes* anīmis ; *quid* ! *quantam vim* speras *epistōlas* habitūras esse, *quas* dabimus *ultro citroque* ? *quid* !

B. Where *will you* be staid for ?

A. At the Franciscan gate.

B. But see *you do not* deceive ME.

A. Would I deceive *a friend*, when *I know* that
faith *is to* be kept *with* an enemy ?

B. Go, *make haste* ; I will read *something* in the
mean time, *while* I stay for you.

A. I will be *here* presently.

DIALOGUE XXI.

A. Do you go, then, *into your country* ?

B. I am forced *to go*, being sent for *by my father*.

A. Are you never *to return* ?

B. I do not expect to.

A. When *are you* to go ?

B. To-morrow, *as* I think.

A. Do you so leave *me*, then ?

B. So *it is* necessary.

A. O wretched me ! *where* and *when* shall I find
such a friend, *such* a companion of *my* studies ?

B. Do not grieve ; *be* of good *courage*, God *will*
give you a better.

A. He, *indeed*, can, *I know*, but *I scarce* can hope
it.

B. Do not *afflict* yourself *so much*, I beseech you,
for our friendship is not about to perish *by this separation*
of bodies, *but* rather *will increase* more ; *and*,
being absent *in body*, we shall be *present* in mind ;
what ! how great *force* do you hope the *letters* will

quodd' noster amor fiet jucundior illo mutuo desiderio?

A. Sunt verisimilia *quæ* dicis, *sed* interim *meus* dolor *non leniter*.

B. Ah! *reprime* lachrymas.

A. Non queo *præ dolore*.

B. Siccine agis? *an putas* me *tangi* minore dolore? *sed* quid *agas*? parendum est *divinæ* voluntati; *nunc* *recogita ipse*, *obsécro*, *ac* *pără te* potius *ad cœnandum* hilārter; *colloquēmur* pluribus *à cœnā*!

A. O *quàm triste* divortium!

COLL. XXII.

A. Heus, *puer*!

B. Hem, *præceptor*, quid *vis*?

A. *Pōnē librōs*, *stūduisti satis* tōto diē; *pără te*, ut *eamus* ambulātum.

B. Nonne *præstārēt à cœna*?

A. *Exercitatio corpōris salubrior* ante *cibū*. *Narrā dictum Sōcrātis in eam sententiam*.

B. *Cū Sōcrātes* ambularet *contentiūs* usque ad *vespēram*, interrogātus *quare* facerēt *id*, respondit, *se* *opsonāre fāmē* ambulando, quod *cœnāret mēlius*.

A. *Mēmīnisti* *prōbē*, quis *est* auctor?

B. *Cicēro*; *sed* quod *prōdibimus*, *præceptor*?

A. Extra urbem.

B. *Mutābōne* calceos?

have, *which* we shall send to and fro? what! *that* our love *will* become pleasanter by *that* mutual longing?

A. Those things are likely *which* you say, *but* in the mean time *my* grief is not assuaged.

B. Ah! *restrain* YOUR tears.

A. I cannot, *for* sorrow.

B. Do you do so? *do you think* that *I* am touched with less sorrow? *but* what *can you do*? we must obey *the divine will*; now recollect *yourself*, I beseech you, and prepare *yourself* rather to sup merrily; *we will* talk in more WORDS *after* supper.

A. Oh, *what a sad* separation IS THIS!

DIALOGUE XXII.

A. Soho, *boy*!

B. Well, *master*, what *do you want*?

A. Lay by *your books*, you have studied *enough* all day; prepare *yourself*, that *we may go* a walking.

B. Would it not be better *after* supper?

A. The exercise *of the body* is *more wholesome* before meat. Repeat *the saying* of Socrates to *that purpose*.

B. When Socrates walked hard till evening, being asked *why* he did *that*, he answered *that he* procured HIMSELF *an appetite* by walking, that he might sup *the better*.

A. You have remembered well; who *is* the author?

B. Cicero; *but* whither *shall we go*, master?

A. Without the town.

B. Shall I change my shoes?

A. Mutā, nē conspergas istos nōvōs pulvĕre ; sū-
mē etiam umbellam, ne ardor sōlis infuscēt faciem
tibi.

B. Adsum pārātus jam.

A. Nunc sanē prōdeāmus.

B. Vocabōnē ūnum cōmitem aut altĕrum ex vi-
ciniā ?

A. Admōnēs rĕctē, sic ĕnim deambulatio ĕrit jucun-
dior, nam conferētis sermōnes inter vōs per viam, et
collūdētis ālicūbi sub umbra.

B. Sic etiam appĕtentia cibi excitābĭtur.

A. Ego prācēdam lento gradu ; ubi nactus ĕris cō-
mītēs, vos sēquimini me per ripariam portam.

B. Expectabis nos illic, ĭgitur ?

A. Certo.

B. Quid si invēnĕro nullos cōmītēs ?

A. Nihilōmīnus sēquĕrĕ me ; audistine ?

B. Audivi, prāceptor.

COLL. XXIII.

A. Audio frātrem tuum revēnisse jam ex Ger-
māniā.

B. Sic est.

A. Rediitne sōlūs ?

B. Non omnino.

A. Quis ĭgitĕr vĕnit cum illō ?

B. Quidam cīvis hujus oppidi, qui habitaverāt illic
fere biennium.

A. Change *them*, lest you sprinkle *those* new ones with dust ; take *likewise* your shade, lest the heat of the sun tan YOUR face for you.

B. I am here *ready* now.

A. Now *truly* let us go out.

B. Shall I call *one* companion or other out of the neighborhood ?

A. You admonish well, for *so the walk* will be more pleasant, for you will hold discourse between yourselves by the way, and will play somewhere in the shade.

B. So, *also*, an appetite for food will be excited.

A. I will go before with a slow pace ; when you shall have got companions, do follow me through the water-gate.

B. Will you stay for us there, then ?

A. Certainly.

B. What if I shall find no companions ?

A. Nevertheless follow me ; did you hear ?

B. I did hear, master.

DIALOGUE XXIII.

A. I hear that your brother is returned already from Germany.

B. So it is.

A. Did he return alone ?

B. Not at all.

A. Who, then, came with him ?

B. A certain citizen of this town, who had dwelt there almost two years.

A. Cur *ivit* frāter ?

B. Missus fuit *a patre*, ut *disceret* lōqūi *Germānice*.

A. Quamōbrem *igitur* non fuit *illic* diūtius ?

B. Non pōterāt *ferre* desiderium *matris*.

A. O *tenellum* adolescentem ! *quōtum* annum *agit* ?

B. Dēcīmum septīmum, *si* mater *mēmīnit* recte, *ex quā* audiui *id* sēpius.

A. Age, *quo* vultu *adventūs* *ejus* *acceptūs* est *à* patre ?

B. Rōgās ? *pāter* non sustinuit *aspicere* ; quinetiam, *nec dignātus* est salūtāre *nec* allōqūi, *sed* jussit *eum* ābire *è conspectu suo*.

A. Quid *prætercā* ?

B. Nisi *mater* intercessisset *cum* lachrymis, *jussērāt* apparitōrem *accersi*, qui conjicerēt *misērum* in carcerem.

A. Atqui *non potērāt* injussu *magistratūs*.

B. Nescio, *tāmen* conābātūr.

A. Quid *factum* est postea ? *cubūtne* *vestræ* *dōmi* ?

B. Minīme *vero* [cubuit].

A. Ubi *igitūr* ?

B. Nōsti *meæ* sorōris *virūm* ?

A. Tamquam [nōvi] *te*.

B. Missus est *ēo* *à* matre, *dum* *pātris* *irā* defervescebat.

A. Quid *accidit* tandem ?

A. Why *went* your brother?

B. He was sent *by my father*, that *he might learn* to talk *German*.

A. Why, *then*, was not he *there* longer?

B. He could not *bear* the want of *HIS mother*.

A. O *tender* youth! *what* year is he *going in*?

B. The seventeenth, *if* my mother *has remembered* right, of *whom* I have heard *that* often.

A. Well, *with what* countenance was *HIS coming* received by your father?

B. Do you ask? *MY father* could not bear to see *him*; moreover, *he neither vouchsafed* to salute nor speak to *HIM*, but ordered *him* to go out of his sight.

A. What *besides*?

B. Unless *MY mother* had interceded *with* tears, *he had ordered* a sergeant *to be sent for*, to throw the *wretch* into jail.

A. But *he could not* without the leave of the *magistrate*.

B. I know not, *yet* he endeavored it.

A. What *was done* afterward? *did he sleep* at your house?

B. No, *indeed*.

A. Where, *then*?

B. Do you know *my sister's husband*?

A. As well as you.

B. He was sent *thither* by *MY mother*, *till* my father's *anger* would cool.

A. What *happened* at length?

B. Mater *egit* cum *nostris* propinquis et amicis, ut mītgarent *irātum* patrem.

A. Sic *igitur* tuus *frater* rediit in *gratiām* cum *patre*.

B. Id *fuit* non magni *negotii*; nam jam *patrem* *cæperāt* *pænitere* quod *excanduisset* sic, quōdque *accepisset* filium *tam* graviter.

A. Nempe, *dies* leniērat *ejus* *iram*.

B. Tamen *recēpit* eum *ea* lēge, ut prōmittēret *se* *reditūrum* *Germaniam*, stātīm à *vindēmia*.

A. Vide *quam* ineptūs *iste* affectus in *nostras* *matres* *sit*!

B. Atqui *matres* *ipsæ* *sunt* in *causā*; nam cur *āmānt* nos *ādeo* *tenēre*?

A. Est *difficile* cōgēre *natūram*. Tenesne *versum* ex Horātiō in *eam* *sententiam*?

B. Maxīme.

COLL. XXIV.

A. Quando *rediisti* *dōmō*?

B. Tantūm *hōdie*.

A. Ubi *est* *tūus* *frater*?

B. Mansit *dōmi*.

A. Cur *mansit*?

B. Ut *prandēret* cum *matre*.

A. Cur non mansisti et tu?

B. Prandēram *jam* cum *patre*.

A. Quis *ministrābat* vōbis?

B. Ancilla.

B. My mother *treated* with *our* relations and friends, *that* they might pacify *my* angry father.

A. So, *then*, your *brother* returned *into* favor with *YOUR* father.

B. That *was* not a *thing* of great *difficulty*, for now *my* father had begun to *repent* that *he* had been so angry, and that *he* had received his son so roughly.

A. That is, *time* had mitigated *his* anger.

B. Yet *he* received him *upon* that condition, *that* he would promise *that* he would return *into* Germany immediately *after* the vintage.

A. See *how* foolish *that* affection *toward* our mothers *is*!

B. But the *mothers* themselves *are* in the fault, *for* why *do* they love us so tenderly?

A. It is *difficult* to force *nature*. Do you remember a *line* out of Horace *to* that *purpose*?

B. Yes.

DIALOGUE XXIV.

A. When *did* you return from home?

B. Only *to-day*.

A. Where *is* your *brother*?

B. He remained *at* home.

A. Why *did* he remain?

B. That *he* might *dine* with *my* mother.

A. Why did not you remain also?

B. I had dined *already* with *my* father.

A. Who served you?

B. The maid.

A. Ubi erat mater ?

B. Dōmi etiam, sed occupata.

A. In qua re ?

B. In recipiendo tritico quod fuerat advectum nobis.

A. Quando redibis dōmum ?

B. Quum accersar a patre.

A. Quo die istud erit ?

B. Fortasse ad quatuor dies hinc.

A. Cur vos commēātis tam sæpe ?

B. Sic parentes vōlunt.

A. Quid agitis dōmi ?

B. Quod jubemur [agere] a parentibus.

A. Sed inīterim tempus studiorum periiit.

B. Non omnino perliit.

A. Quid igitur ?

B. Quoties pater non est necessario occupātus exercet nos omnibus hōris; manē, ante et post prandium, ante cēnam, a cēna diu sātis; a postrēmo, etiam antēquam eāmus cubitum.

A. Quibus rēbus exercet vos ?

B. Exigit a nobis ea potissimum quæ didicimus totā hebdomāde in schōla; inspiciit themātā, ac interrōgat nos de iis; sæpe dat nobis aliquid describendum Latine, vel Anglice; interdum etiam prōpōnit nobis sententiam vernaculo sermōne vertendam Latine; interdum, contra, jubet reddere aliquid Latīnum Anglicē; postrēmō, ante cibum et post, semper lēgimus aliquid ex Anglīcis bibliis, idque totā familiā presente.

-
- A. Where *was* YOUR mother ?
B. At home, *too*, but *busy*.
A. In what thing ?
B. In receiving *wheat* which *had been* brought
us.
A. When *will you return* home ?
B. When *I shall be sent for* by MY father.
A. Upon what day *will that be* ?
B. Perhaps *about four days hence*.
A. Why *do you go and come* so often ?
B. So OUR *parents* will.
A. What *do you do* at home ?
B. What *we are bid* by OUR parents.
A. But *in the mean time* the *season of study* is lost.
B. It is not altogether lost.
A. What then ?
B. As often as *my father* is not *necessarily* employed, *he exercises us at all hours; in the morning, before and after dinner, before supper, after supper long enough; lastly, also before we go to lie down.*
A. In what *things* doth he exercise you ?
B. He exacts *from us* those things *chiefly* which *we have learned* the whole *week* in school; *he looks upon* our themes, and interrogates *us* about them; *he often gives us something to be written* in Latin or English; *sometimes, too, he proposes to us a sentence* in our mother-tongue, *to be turned* into Latin; *sometimes, on the other hand, he bids us turn something which is Latin into English; lastly, before meat and after, we always read something out of the English Bible, and that the whole family being present.*

A. Nihilne interrogat *de catechismo* ?

B. Făcit *id* omni *Dominicō* *diē*, nīsl *fortasse* absit *dōmō*.

A. Narras *mirā*, si *mōdō* *sint* vera.

B. Imō *sunt* longe *plūrē* quam *quæ* narrāvi; *nam* oblitus sum *civilitātem* mōrum, *de qua* etiam *sōlet* admōnēre *nos* in *mensā*.

A. Cur *pāter* *vester* *sūmit* tantum *labōrem* in dōcendis *vōbis* ?

B. Ut *sic* intellīgat, *num* lūdāmus opēram *in schola*, et *abūtāmur* tempore.

A. Diligentia *hominis* est *mīra*, atque *adeo* prudentia; O quam *devincti* estis *cālesti* Patri, *qui* dēdit *vōbis* tālem *pātrē* terrā !

B. Faxit ille, *ut* nunquam obliviscāmur *hoc*, et *eius* cætēra *beneficia*.

A. Istud est bōnum et *pium opīātum*; cūrā ut hābeās *non mōdo* in ore, *sed* in animō *etiam*.

B. Do *tibi* gratias, *quod* mōnes *me* tam *fidēliter*.

A. Debēmus *officiū* mōnendi *bene* omnibus, *sed* maxime *fratribus*.

B. Fratribusne *sōlis* igitur ?

A. Dīco *eos* potissimū *fratres* hic, *qui* sunt *conjuncti* nobis *ex fide* atque *ex charitate*.

B. Judicās *recte*, *sed vīso* num *frater* *meus* *ex sanguine* revertērit *tandem* dōmō; *nam* est *admōdum* promptus *ad cessandum*.

A. Does he interrogate *you* nothing *about the catechism* ?

B. He does *that* every *Lord's day*, unless, *perchance*, he be *from home*.

A. You tell *wonderful things*, if only *they be true*.

B. Nay, *there are* far *more* than *what* I have said, *for* I forgot *civility* of manners, *of which*, too, *he uses* to admonish *us* at table.

A. Why *does your father take* so much *pains* in teaching *you* ?

B. That *so* he may understand *whether* we lose *OUR labor in the school*, and *abuse OUR time*.

A. The diligence *of the man* is *wonderful*, and *also HIS prudence*. Oh, how *obliged* are you *to YOUR heavenly Father*, *who* has given *you* such a *father* upon earth !

B. May he grant *that* we may never forget *this* and *his other kindnesses* !

A. That *is a good and pious wish* ; take care that you may have it *not only* in *YOUR mouth*, *but* in *YOUR mind also*.

B. I give *you* thanks *because* you advise *me* so *faithfully*.

A. We owe *the duty* of advising *well* to all, *but chiefly to OUR brethren*.

B. To our brethren *only*, then ?

A. I call *those chiefly brethren* here *who are joined* to us *by faith* and by charity.

B. You judge *rightly* ; but *I am going to see* whether *my brother* by blood has returned *at length* from home, *for* he is *very ready to play truant*.

COLL. XXV.

A. Tūūs pāter, ut accēpi, rēdīt ē Galliā.

B. Rēdīt sāne.

A. Quando?

B. Die lūnæ vespēri.

A. Nonne fuit ejus adventūs molestūs tibi?

B. Quid, molestūs! imō verō jucundissimūs; sed cur rōgās istud?

A. Quia, fortasse, illo absente, est tibi pōtestās vendi libēriūs.

B. Nescio quam libertātem narras mihi.

A. Pōtāndi, lūdēdi, cursistādi.

B. An igitur pūtās me agere nihil āliūd, dum pater ābest?

A. Sic ferē omnes sōlēt.

B. Dissōlūti puēri quīdem: nam quōād attīnet ad me, vivo sic, patre absente, ut eo præsente; lūdo cum tempus postūlat, non discuro, sed prodeō in publicum, cum bonā veniā mātis, cum hābeo aliquid negotiī.

A. Esne tantopere subdītus matri?

B. Æque ac patri; nam quid pūtās, nonne est præceptum Domini æquālē de utrōq̃ue. Hōnōra, inquit, tuum patrem et tuam matrem: quid inquit Paulus noster? Filii, obedite parentibus in Domīnō: nonne pater et mater continentūr nomīne parentis?

DIALOGUE XXV.

A. Your father, as *I have heard*, is returned out of *France*.

B. He is returned, *indeed*.

A. When?

B. On Monday *evening*.

A. Was not *his* coming troublesome to you?

B. What, *troublesome*! nay, *indeed*, very pleasant; but why do you ask that?

A. Because, perhaps, he, *being absent*, you have the power of living *more freely*.

B. I know not *what* freedom you tell me of.

A. Of drinking, of *playing*, of running here and there.

B. Do you think, *then*, that *I* do nothing else while my father is *absent*?

A. So, *commonly*, all use TO DO.

B. Dissolute boys, *indeed*; for as to what belongs to me, I live so, my father *being absent*, as when he is *present*; I play when the time *requireth*, I do not run up and down, but go abroad with the good leave of my mother, when *I have* any business.

A. Are you so greatly subject to your mother?

B. As much as to my father; for what think you, is not the commandment of the Lord alike concerning both? *Honor*, saith he, thy father and thy mother. What saith our Paul? *Children*, obey your parents in the Lord. Are not father and mother contained in the name of parent?

A. Istuc *observātūr* a Latīnīs auctōribūs.

B. Quinetiam, *si* esset *quid* discrimen *reverentiæ*, plus *viderētūr* optimō *jūre* debēri *matribus*, ut *quæ* pertulērunt *tantos* dōlōres *ac* lābōres *propter* nos.

A. Nōvi *ista*, et *omnia* quæ *dixisti*, plācent *mihi*.

B. Cur *ergo* repugnābās *mihi*?

A. Ut *accersērem* matēriam *sermōnis* ea repugnantīā; *nam*, *tūte* nosti, *præceptor* hortātur *nos* sæpe, ut impendāmūs *nostrum* ōtium *ejūsmōdi* *sermōnibus*.

B. Sane *est* bōnum ōtiūm quod *consūmitur* in hōnestō negotio.

A. Huc *pertinet* istud *apōphthegmā* Africāni, *qui* dicēbat, *se* nunquam *esse* mīnus ōtiōsum, quam *cum* esset ōtiōsus, ut *didicimus* ex Cicerōne.

B. Sed *nunc* tempūs *admōnet* ut impōnāmūs *finem* huic *sermōni*.

A. Mōnēs *recte*; *nam* *fortassē* cōenā *tradātur* tuā causā *dōmī*.

B. Lōquēmūr *plūrē* in nostro *prōximō* congressu, *si* Dōmīnūs *permiserit*.

A. Præcor *tibi* prosperām *noctēm*.

B. Et *ego* *tibi*.

A. That *is observed* by the Latin authors.

B. Moreover, *if* there was *any* difference of reverence, more *would seem* by very good right to be due to the mothers, as *who* have undergone so great sorrows and pains for us.

A. I know *those things*, and *all the things* which you have said please me.

B. Why, *then*, did you contradict me?

A. That *I might produce* matter of discourse by that contradiction; *for*, as you know, the master exhorts us often that we should spend our leisure in such discourses.

B. Truly it is good leisure which is consumed in honest business.

A. To this belongs that apothegm of Africanus, who said that he never was less at leisure than when he was at leisure, as we have learned out of Cicero.

B. But now the time admonishes that we should put an end to this discourse.

A. You advise well, for perhaps supper is delayed on your account at home.

B. We will talk more at our next meeting, if the Lord shall permit.

A. I wish you a good-night.

B. And I you.

PARS III.

ERASMI COLLOQUIA FAMILIARIA SELECTA.

I.

DILUCULUM.

NEPHALIUS, PHILYPNUS.

N. Hodie te conventum volebam, Philypne, sed negabaris esse domi.

P. Non omnino mentiti sunt: tibi quidem non eram, sed mihi tum eram maxime.

N. Quid istuc ænigmatis est?

P. Nosti illud vetus proverbium, Non omnibus dormio. Nec te fugit ille Nasicæ jocus, cui quum, Ennium familiarem invisere volenti, ancilla jussu heri negasset esse domi; sensit Nasica, et discessit. Ceterum ubi vicissim Ennius Nasicæ domum ingressus rogaret puerum, num esset intus, Nasica de conclavi clamavit, Non, inquit, sum domi. Quumque Ennius agnita voce dixisset, Impudens, non te

loquentem agnosco? Imo tu, inquit Nasica, impudentior, qui mihi ipsi fidem non habeas, quum ego crediderim ancillæ tuæ.

N. Eras fortassis occupator.

P. Imo suaviter otiosus.

N. Rursum ænigmate torques.

P. Dicam igitur explanate, nec aliud dicam ficum quam ficum.

N. Dic.

P. Altum dormiebam.

N. Quid ais? Atqui jam præterierat octava, quum sol hoc mense surgat ante quartam.

P. Per me quidem soli liberum est vel media nocte surgere, modo mihi liceat ad satietatem usque dormire.

N. Verum istuc utrum casu accidit, an consuetudo est?

P. Consuetudo prorsus.

N. Atqui rei non bonæ consuetudo pessima est.

P. Imo, nullus est somnus suavior, quam post exortum solem.

N. Qua tandem hora soles lectum relinquere?

P. Inter quartam et nonam.

N. Satis amplum spatium: vix tot horis communetur reginæ. Sed unde venisti in istam consuetudinem?

P. Quia solemus convivium, lusus et jocos in multam proferre noctem; id dispendii matutino somno pensamus.

N. Vix unquam vidi hominem te perditius prodigum.

P. Mihi parsimonia videtur magis, quam profusio. Interim nec candelas absumo, nec vestes detero.

N. Præpostera sane parsimonia, servare vitrum, ut perdas gemmas. Aliter sapuit ille philosophus,¹ qui rogatus, quid esset pretiosissimum, respondit, Tempus. Porro quum constet, diluculum esse totius diei partem optimam, tu quod in re pretiosissima pretiosissimum est, gaudes perdere.

P. An hoc perit, quod datur corpusculo?

N. Imo detrahitur corpusculo, quod tum suavissime afficitur, maximeque vegetatur, quum tempestivo moderatoque somno reficitur, et matutina vigilia corroboratur.

P. Sed dulce est dormire.

N. Quid esse potest nihil sentienti?

P. Hoc ipsum dulce est, nihil sentire molestiæ.

N. Atqui isto nomine feliciores sunt, qui dormiunt in sepulcris. Nam dormienti nonnunquam insomnia molesta sunt.

P. Ajunt, eo somno maxime saginari corpus.

N. Ista glirium sagina est, non hominum. Recte saginantur animalia quæ parantur epulis: homini quorsum attinet accersere obesitatem, nisi ut graviore sarcina onustus incedat? Dic mihi, si famulum haberes, utrum obesum malles, an vegetum et ad omnia munia habilem?

P. Atqui non sum famulus.

¹ Some have supposed Democritus, others Theophrastus, to be the philosopher alluded to.

N. Mihi sat est, quod ministrum officiis aptum malles, quam bene saginatum.

P. Plane mallem.

N. At Plato dixit, animum hominis hominem esse, corpus nihil aliud esse quam domicilium aut instrumentum. Tu certe fateberis, opinor, animum esse principalem hominis portionem, corpus animi ministrum.

P. Esto, si vis.

N. Quum tibi nolles ministrum abdomine tardum, sed agilem malles et alacrem, cur animo paras ministrum ignavum et obesum?

P. Vincor veris.

N. Jam aliud dispendium accipe: ut animus longe præstat corpori, ita fateris, opes animi longe præcellere bona corporis.

P. Probabile dicis.

N. Sed inter animi bona primas tenet sapientia.¹

P. Fateor.

N. Ad hanc parandam nulla diei pars utilior, quam diluculum, quum sol novus exoriens vigorem et alacritatem adfert rebus omnibus, discutitque nebulas e ventriculo exhalari consuetas, quæ mentis domicilium solent obnubilare.

P. Non repugno.

N. Nunc mihi supputa, quantum eruditionis tibi parare possis quatuor illis horis, quas somno intemptivo perdis.

P. Profecto multum.

¹ Supply *partes*. Primas partes tenere, i. e., to excel.

N. Expertus sum, in studiis plus effici una hora matutina, quam tribus pomeridianis; idque nullo corporis detrimento.

P. Audivi.

N. Deinde illud reputa, si singulorum dierum jacturam in summam conferas, quantus sit futurus cumulus.

P. Ingens profecto.

N. Qui gemmas et aurum temere profundit, prodigus habetur, et tutorem accipit; hæc bona tanto pretiosiora qui perdit, nonne multo turpius prodigus est?

P. Sic apparet, si rem recta ratione perpendamus.

N. Jam illud expende, quod scripsit Plato, nihil esse pulchrius, nihil amabilius sapientia: quæ si corporeis oculis cerni posset, incredibiles sui amores excitaret.

P. Atqui illa cerni non potest.

N. Fateor, corporeis oculis. Verum cernitur oculis animi, quæ pars est hominis potior. Et ubi amor est incredibilis, ibi summa voluptas adsit oportet, quoties animus cum tali amica congreditur.

P. Verisimile narras.

N. I nunc, et somnum, mortis imaginem, cum hac voluptate, commuta, si videtur.

P. Verum interim pereunt nocturni lusus.

N. Bene pereunt, quæ peiora melioribus, inhonestæ præclaris, vilissima pretiosissimis permutantur. Bene perdit plumbum, qui illud vertit in aurum. Noctem natura somno tribuit: sol exoriens quum

omne animantium genus, tum præcipue hominem ad vitæ munia revocat. Qui dormiunt, inquit Paulus, nocte dormiunt: et qui ebrii sunt, nocte ebrii sunt. Proinde quid turpius, quam quum omnia animantia cum sole expergiscantur, quædam etiam illum nondum apparentem sed adventantem cantu saluent; quum elephante solem orientem adoret; hominem diu post solis exortum stertere? Quoties aureus ille splendor illustrat cubiculum tuum, nonne videtur exprobrare dormienti, Stulte, quid optimam vitæ tuæ partem gaudes perdere?

P. Bene mones; sed me jam sui juris fecit diutina consuetudo.

N. Phy! Clavus clavo pellitur; consuetudo consuetudine vincitur.

P. At durum est ea relinquere, quibus diu assueveris.

N. Initio quidem; sed eam molestiam diversa consuetudo primum lenit, mox vertit in summam voluptatem, ut te brevis molestiæ non oporteat pœnitere.

P. Vereor, ut succedat.

N. Si septuagenarius esses, non retraherem te a solitis; nunc vix decimum septimum, opinor, annum egressus es. Quid autem est, quod ista ætas non possit vincere, si modo adsit promptus animus?

P. Equidem aggrediar, conaborque, ut ex Philypno fiam Philologus.

N. Id si feceris, mi Philypne, sat scio, post paucos dies et tibi serio gratulaberis et mihi gratias ages, qui monuerim.

II.

DISPAR CONVIVIVM.

SPUDUS, APITIUS.

S. Heus heus, Apiti.

A. Non audio.

S. Heus, inquam, Apiti.

A. Quis hic est tam molestus interpellator?

S. Est seriæ rei quiddam, quod te volo.

A. At ego ad rem seriam propero.

S. Quonam?

A. Ad cœnam.

S. Hac ipsa de re tecum volebam agere.

A. Non vacat nunc actoribus operam dare,¹ ne actum agam.²

S. Nihil feceris dispendii; comitabor te quo properas.

A. Age dic, modo tribus verbis.

S. Magno studio molior convivium, in quo nulli displiceam convivarum, placeam omnibus. Ejus artis quoniam tu principatum tenes, ad te velut ad oraculum confugio.

A. Responsum accipe, et quidem juxta veterum morem *ἐμμετρον*. Nulli ut displiceas, nullum invitare memento.

S. Atqui solemne est epulum; multos excipiam oportet.

¹ *Agere* means also to accuse at law, hence *actores*, the plaintiffs.² A law-adage: "Lest we try the same case twice."

A. Quo plures invitaris, hoc pluribus displiceas oportet. Quæ fuit unquam tam bene vel conscripta vel acta fabula, ut toti placuerit theatro?

S. Sed age, Comi delictum Apiti,¹ subleva me tuo consilio; habebō te posthac numinis loco.

A. Sit igitur hoc primum consilium: Ne conare quod fieri non potest.

S. Quidnam?

A. Ut convivator omnibus placeas. Tanta est palatorum varietas.

S. At saltem ut paucioribus displiceam.

A. Voca paucos.

S. Non licet.

A. Voca pares, et ingeniis congruentes.

S. Ne id quidem mihi liberum est. Vitari non potest, quin et multos vocem, et dissimiles, denique nec ejusdem linguæ neque nationis homines.

A. Næ tu mihi vere convicium narras, non convivium; in quo facile possit talis exoriri lusus, qualem Hebræi narrant accidisse in structura Babel, ut petenti frigidium aliquis porrigat calidum:

S. Opitulare, te quæso; gratum experieris ac memorem.

A. Age, quando electio non est tui arbitrii, in re mala dabo bonum consilium. Haud parvi refert ad hilaritatem convivii, quo quisque loco sedeat.

S. Verissimum.

A. Ea res ut tibi cedat prospere, fac ut sortibus distribuantur accubitus.

¹ English, *Comus*; Gr. *κῆμος*, the god of feasting and revelry; hence *κῆμος* means, also, the feast itself.

S. Pulchre mones.

A. Deinde ne sic paullatim a summo ad imum procedant patinæ, ut sigma literæ vel serpentis potius imaginem pingant, aut ultro citroque reciprocent, quemadmodum olim in conviviis myrtus tradi solet.¹

S. Quid igitur?

A. Sed ad singulas convivarum tetradas appone patinas ternas, sic ut quarta media promineat, quemadmodum pueri tribus nucibus imponunt quartam: in singulis sit aliud atque aliud cibi genus quo quisque quod libet eligat.

S. Placet. Sed quoties mutabo patinas?

A. Quot partibus constat oratio rhetorica?

S. Quinque, ni fallor.²

A. Quot actibus constat fabula?

S. Apud Horatium legi, Ne sit quinto productior actu.

A. Toties mutabis patinas, ut procœmium sit jusculentum, conclusio vel epilogus ex variis bellariorum generibus conflatus.

S. Quem probas in patinis ordinem?

A. Eundem quem Pyrrhus in acie.

S. Quid ais?

A. Quemadmodum in oratione, ita nec in convivio decet procœmium esse elaboratum. Rursus

¹ Hence the proverb, "To sing to the myrtle." Anciently, he who was called upon to sing at the feast was accustomed to receive the myrtle-bough from the last singer, and, on ending the song, to hand it to him who should sing next.

² Exordium, narration, division, argument, and peroration.

epilogus varietate commendetur potius quam apparatu. In tribus itaque mediis servanda Pyrrhi disciplina, ut in utroque cornu sit aliquid eximium, in media acie vulgarior apparatus. Hoc pacto fiet, ut nec sordidus videare, nec fastidiosa copia sis molestus.

S. Satis expedite de cibis; superest, ut, quomodo bibendum, doceas.

A. Nulli omnium cyathum appones, sed pueris dato negotium, ut, ubi percunctati didicerint, quo quisque vini genere delectetur, alacriter ad nutum cuique quod volet porrigant. Ea ex re duplex erit commodum. Nam et parcius bibetur, ut jucundius, non solum ob id, quia subinde recens dabitur potus, verum etiam quod nemo bibit nisi sitiens.

S. Optimum profecto consilium. Sed qui fieri poterit, ut hilarescant omnes?

A. Id ut fiat, partim in te situm est.

S. Quinam?

A. Tenes illud, Ante omnia vultus accessere boni.¹

S. Quorsum istud?

A. Ut convivas comiter excipias, fronteque hilari compelles, sermonem ad cujusque ætatem, affectum, ac mores attemperans.

S. Accedam, ut dicas melius.

A. Nosti linguas?

S. Propemodum omnium.

A. Ut sua quemque lingua subinde appelles, utque convivium fabulis amcenioribus hilarescat, varias

¹ From Ovid. *Metam.* viii., 677.

misce materias de rebus, quarum quisque libenter meminit, et nullius dolore audiuntur.

S. Quas dicis hujusmodi materias?

A. Sunt peculiare ingeniorum differentiæ, quas ipse melius perspicies; ego generatim attingam aliquot. Senes gaudent ea memorare, quæ multorum fugiunt memoriam, admiratores temporum in quibus ipsi floruerunt. Matronis dulce est refricari memoriam ejus temporis, quum a procis ambirentur. Nautæ, quique diversas ac longinquas mundi regiones inviserunt, libenter ea narrant, quæ, quia nemo vidit, mirantur omnes: est et ante actorum malorum, juxta proverbium, jucunda recordatio, si modo ejus sint generis, ut cum probro conjuncta non sint, veluti militiæ, profectionum, naufragiorumque discrimina. Postremo de sua cuique arte grata est confabulatio, deque hisce rebus, quarum usu callet. Hæc sunt ferme generalia. Peculiare affectus singulatim describi non queant: sed exempli causa: est aliquis laudis appetentior, alius vult haberi doctus, alius gaudet videri dives: est hic loquacior, ille pauciloquus, nonnullos reperies tetricos, alios contra blandiores. Sunt qui dolint videri senes, quum sint: sunt rursus qui volunt haberi grandiores quam sint, affectantes hoc esse mirandi, quod belle portant ætatem sunt fœminæ quæ sibi de forma placent, sunt aliæ putidulæ. His cognitis affectibus, haud difficile est miscere sermones unicuique gratos, vitatis his, quæ mœrorem afferunt.

S. Næ tu perpulchre tenes artem convivatoriam!

A. Phy! si tantundem temporis et operæ mihi consumptum esset in utroque jure, medicina ac theologia, quantum impensum est huic arti, jam dudum et inter jureconsultos, medicos ac theologos, doctoris et titulū et lauream tulissem.

S. Credo.

A. Sed heus tu, ne quid erres, heic cavendum est, ne fabulæ sint nimium prolixæ, aut ne exeant in temulentiam. Quemadmodum enim vino nihil jucundius, si modice sumpseris; contra nihil molestius, si supra quam sat est hauseris; ita usu venit in fabulis.

S. Vera prædicas.

A. Dicendum erat initio, quod mihi nunc tandem venit in mentem.

S. Quidnam?

A. Si non placet sortito dare locos, cura ut tres ex omnibus eligas natura festivos, minimeque mutos, quorum unum collocabis in capite mensæ, alterum e regione, tertium in medio, qui silentium ac tristitiam ceterorum discutiant. Addam coronidem, quin potius repetam, quod initio dixeram, ne nimium sis anxius, ut placeas omnibus, non heic tantum, sed in omni vita: atque ita fiet, ut citius placeas omnibus: optimum enim in vita, Ne quid nimis.

III.

DE REBUS AC VOCABULIS.

BEATUS, BONIFACIUS.

BE. Salvus sit Bonifacius.

BO. Etiam atque etiam salvus sit Beatus. Sed utinam essemus uterque quod dicimur, tu dives, ego formosus.

BE. Itane parum tibi videtur, habere nomen magnificum?

BO. Mihi quidem minimi momenti, nisi res adsit.

BE. At plerique mortales aliter affecti sunt.

BO. Fieri potest ut mortales sint isti; homines esse non credo.

BE. Et homines sunt, o bone, nisi putas, etiam nunc sub humana specie camelos et asinos obambulare.

BO. Hoc citius crediderim, quam homines esse, qui pluris nomen faciant, quam rem.

BE. In certis rerum generibus, fateor, plerique malunt rem, quam nomen; in multis contra.

BO. Hoc quid sit, non satis assequor.

BE. Atqui penes nos ipsos exemplum est. Tu Bonifacius diceris, et habes quod diceris: sed si esses alterutro spoliandus, utrum malles habere malam faciem, an pro Bonifacio dici Cornelius?

BO. Equidem malim vel Thersites dici, quam habere prodigiosam faciem: an bonam habeam, nescio.

BE. Item ego si dives essem, et aut res, aut nomen esset deponendum, malim Irus dici, quam re spoliari.

Bo. Assentior vera loquenti.

Be. Idem usu veniet, opinor, in his qui sunt prospera valetudine, aut aliis corporis præditi commodis.

Bo. Probabile est.

Be. At quam multos videmus, qui mallent nomen eruditi pique viri, quam esse docti bonique !

Bo. Plurimos istiusmodi novi.

Be. An non apud nos plus habet momenti nomen, quam res ?

Bo. Videtur.

Be. Jam si quis nobis adesset dialecticus, qui scite definiret, quid sit rex, quid episcopus, quid magistratus, quid philosophus ; fortassis et heic inveniremus qui mallent nomen, quam rem.

Bo. Ita profecto, si rex est, qui legibus et æquitate populi commodum spectat, non suum : si episcopus, qui totus invigilat gregi Dominico : et si magistratus est, qui ex animo consulit reipublicæ et si philosophus est, qui neglectis fortunæ commodis, tantum studet bonæ menti parandæ.

Be. Heic vides, quantum hujus generis exemplorum possim aggerere.

Bo. Sane plurimum.

Be. An hos omnes negabis esse homines ?

Bo. Vereor ne nos ipsi citius nomen hominis amittamus.

Be. At si homo est animal rationale ; quantum abest hoc a ratione, ut in corporis commodis verius quam bonis, et in externis, quæ fortuna dat simul et

eripit, quum libet, rem malimus, quam nomen : in veris animi bonis nomen pluris faciamus, quam rem?

Bo. Præposterum mehercule iudicium, si quis attendat.

BE. Eadem autem est ratio in contrariis.

Bo. Exspecto quid dicas.

BE. Idem iudicandum de nominibus rerum fugientiarum, quod dictum est de vocabulis expetendarum.

Bo. Apparet.

BE. Magis enim horrendum est esse tyrannum, quam tyranni nomen : et si malus episcopus, juxta sententiam evangelicam, fur est et latro, non tam hæc nomina sunt nobis detestanda, quam ipsa res.

Bo. Convenit sane.

BE. Tu de ceteris similiter colligito.

Bo. Prorsus intelligo.

BE. Nonne fatui nomen aversantur omnes?

Bo. Et quidem maxime.

BE. Nonne fatuus esset, qui aureo piscaretur hamo, qui vitrum anteponeret gemmis, qui cariores haberet equos quam uxorem ac liberos?

Bo. Is esset quovis Coræbo stultior.¹

BE. An non tales sunt qui procurrun in militiam, spe lucri non admodum magni, corpus et animum exponentes periculo : qui student congerendis opibus, quum animum habeant omnium bonarum rerum egenum : qui vestes ad ædes exornant, quum

¹ A proverbial hyperbole, alluding either to a certain Coræbus who tried to count the waves of the sea, or to the Coræbus in Virgil, *Æn.*, lib. II., 341.

animus neglectus ac squalidus jaceat: qui corporis valetudinem anxie tuentur, animam tot capitalibus morbis laborantem negligunt: denique qui fugacissimis hujus vitæ voluptatibus cruciatus merentur æternos?

Bo. Ipsa ratio fateri cogit, plusquam fatuos esse.

Be. Atqui his fatuis quum plena sint omnia, vix invenias, qui ferre possit fatui vocabulum, quum adeo non abhorreant a re.

Bo. Sic est profecto.

IV.

DE LUSU.

NICOLAUS, HIERONYMUS, COCLES, PÆDAGOGUS.¹

N. Jamdudum et animus, et cœlum, et dies invitatur ad ludendum.

H. Invitant quidem hæc omnia, sed solus præceptor non invitat.

N. Subornandus orator quispiam, qui veniam extorqueat.

H. Apte quidem dictum, extorqueat. Nam citius clavam extorseris e manu Herculis, quam ab hoc ludendi veniam. At olim illo nemo fuit ludendi avidior.

N. Verum; sed jam olim ille oblitus est, se fuisse puerum. Ad verbera facillimus est et liberalis: hic parcissimus, idemque difficillimus.

¹ The scene may be in the school-room or at the door of the school-building. The boys assemble, carrying their books, satchels, etc.

H. Attamen protrudendus est aliquis legatus, non admodum verecundæ frontis, quem non illico protelet suis sævis dictis.

N. Eat, qui volet: ego carere malo, quam rogare.

H. Nemo magis accommodus ad hanc legationem, quam Cocles.

N. Nemo profecto. Nam perfrictæ frontis est, ac bene linguax. Deinde sensum hominis pulchre callet.

H. I, Cocles, ab omnibus nobis magnam initurus gratiam.

C. Equidem experiar sedulo. Verum si non successerit, ne conferte culpam in oratorem vestrum.

H. Bene ominare: si te satis novimus, impetrabis. Abi orator, redibis exorator.

C. Eo. Bene fortunet legationem meam Mercurius.¹ . . . Salve præceptor.

P. Quid sibi vult nugamentum hominis?

C. Salve præceptor observande.

P. Insidiosa civilitas. Satis jam salveo. Dic, quid velis.

C. Totus discipulorum tuorum grex orat ludendi veniam.

P. Nihil aliud quam luditis, etiam absque venia.

C. Scit tua prudentia, vigorem ingeniorum excitari moderato lusu, quemadmodum nos docuisti ex Quintiliano.

¹ Here the scene may be changed to the master's study. The master over his books. Enter Cocles, saying, with a profound obeisance, "Salve," etc.

P. Sane ut isthuc tenes, quod pro te facit. Laxamento opus est iis, qui vehementer laborant: vobis, qui segniter studetis, et acriter luditis, fræno magis opus est, quam laxatis habenis.

C. Adnitimur pro viribus. Et si quid hactenus cessatum est, post diligentia sarcietur.

P. Oh sartores! Quis erit fidejussor aut sponsor, isthuc futurum?

C. Ego capitis mei periculo non dubitem esse sponsor.

P. Scio, quam non sit tutum tibi credere; tamen hic periculum faciam, quam sis bonæ fidei. Si dederis verba, posthac necquicquam mecum egeris. Ludant, sed gregatim in campis. Ne divertant ad comotationes, aut alia nequiora. Mature se recipiant omum ante solis occubitus.

C. Fiet. Exoravi, quamquam ægre.

H. O lepidum caput! omnes amamus te plurimum.

C. Sed interim cavendum, ne quid peccemus; alioqui de meo tergo dependendum foret. Fidejussi vestro omnium nomine. Quod si quid accidat, non est, quod me posthac utamini legato.

H. Cavebitur. Sed quod lusus genus potissimum placet?

C. De hoc in campo consultabimus. (*Exeunt.*)

V.

PILA.¹

NICOLAUS, HIERONYMUS.

N. Nulla res melius exercet omnes corporis partes, quam pila palmaria; sed aptior hyemi, quam æstati.

H. Nullum anni tempus nobis parum accommodum est ad ludendum.

N. Minus sudabitur, si ludamus reticulo.

H. Imo reticulum piscatoribus relinquamus; elegantius est palma uti.

N. Age, nihil moror: superest igitur, ut sortiamur partes. Nam sumus ferme pares omnes, ut non admodum referat, quis cui jungatur.

H. Tu tamen me longe peritior es.

N. Ut sim; sed tu felicior.

H. Etiam hic valet fortuna?

N. Illa nusquam non regnat.

H. Age fiat sortitio. Euge, bene cecidit: contingere quos volebam.

N. Et nos nostræ sodalitatis non pœnitet.

H. Agedum, simus viri. Amat victoria curam. Suum quisque locum gnaviter t̃ueatur. Tu mihi consiste a tergo, excepturus pilam, si me transvolet.

¹ In this game of ball and the following game of marbles, an appropriate out-door scene may be arranged, and the boys provided with the proper implements. The dialogue may also be accompanied with the proper action throughout.

Tu isthic observa, repulsurus huc ab adversariis revolantem.

N. Ne musca quidem hac prætervolarit impune.

H. Agite bonis avibus; mittite pilam in tectum. Qui miserit nihil præfatus, frustra miserit.

N. Hem, accipe igitur.

H. Mittito. Si miseris extra lineas, aut infra supprime tectum, vestro damno fuerit, aut certe nobis fraudi esse nolim. Tu sane parum commode mittis.

N. Tibi quidem; at nobis commode. O fors fortuna, si nobis faveris, dabimus tibi maritum. Euge, audivit votum. Penes nos est hujus certaminis victoria. Pone notam cretaceam, ne excidat.

H. Jam appetit vespera, et sudatum est satis: præstat a ludendo desistere, ne quid nimis. Sed interim, quis solvet pretium pilarum?

N. Omnes ex æquo, pro sua quisque portione.

VI.

LUDUS GLOBORUM MISSILIIUM.

ADOLPHUS, BERNARDUS.

A. Tū totiēs apud mē glōriātus es, tē mīrium quendam esse artificem in certāmine mittendōrum globōrum. Age, libet experiri, quā vir sis.

B. Nihil dētrectō; hūc, sī quid libet. Nunc tū plānē, quod dīct solet, in plānitiam prōvocās equum.

A. Et tū sentiēs, mē nōn esse asinum.

B. Placetne monomachia, ut ūnus cum ūnō con-
grediātur, an māvīs adiungī sociōs periculi?

A. Mālō *μονομαχεῖν*, nē qua pars vīctōriæ dēct-
dātur alteri.

B. Isthūc et ipse mālō, ut laus in solidum sit mea.

A. Hī spectātōrēs erunt et arbitri.

B. Recipiō. Sed quod erit vīctōri brabēum, aut
quæ vīctō pœna?

A. Quid sī vīctō amputētur auricula?

B. Nōn est magnificum, certāre prō pecūnia.
Tū Gallus es, ego Germānus; dēcertēmus prō suæ
uterque gentis glōria.

A. Sī vīcerō, tū ter exclāmābis, Flōreat Gallia :
sī vīctus, quod absit, fuerō, totidem verbis celebrābō
tuam Germāniam.

B. Age, placet conditio. Adsit fortūna. Quan-
dō periclitantur hōc lūdō duæ māximæ nātiōnēs, sint
æquālēs sphæræ.

A. Nōstī saxum illud prōminēns haud procul ā
portā?

B. Nōvī.

A. Ea erit mēta, et hæc mēa.

B. Estō: sed sint, inquam, parēs globi.

A. Minus discernās ovum ab ovō, aut sicum ā sicū.
Sed meā nōn refert, utrum mālīs; tēlige.

B. Mitte.

A. Heus, tū mihi nōn brāchium, sed balistam ha-
bēre vidēris, ita torquēs globum.

B. Satis momordistī labrum, satis rotāstī brāchi-

um; tandem mitte. *Ō vīrēs Herculeās!* sed tamen vincō.

A. Tibi fortūna magis adspīravit: vīribus et arte nōn tibi cēssero. Sed quod arbitri prōnūciāverint, id sequar.—Germānus vīcit; et hōc glōriōsior est vīctōria, quod talem arti ficem vicerit.

B. Nunc canta, Galle.

A. Sum raucus.

B. Hac gallis novum non est: sed tamen coccyssa.

A. Floreat Germania ter.

B. Imo ter hoc erat canendum. Contraximus siticulam; eamus ad compotatjunculam; ibi perficitur cantio.

A. Non recuso, si ita videtur arbitris.

B. Ita commodius est. Melius canet gallus coluto gutture.

VII.

SALTUS.

VICENTIVS, LAURENTIVS.

V. Libetne decertare saltu?

L. Ludus iste non convenit pransis.

V. Quam ob rem?

L. Quia ventris saburra gravat corpus.

V. Non admodum sane, qui pransi sint in pædagogio. Nam ibi plerumque cœnaturiunt prius, quam absolverint prandium.

L. Quod igitur saliendi genus placet?

V. Auspicemur ab eo, quod est simplicissimum, a saltu locustarum, sive magis ranarum, utraque tibia, sed junctis pedibus. Qui longissime promoverit cingulum, coronam feret. Hujus ubi erit satietas, aliud atque aliud genus experiemur.

L. Equidem nullum recusabo genus, nisi quod geritur cum periculo tibiæ: nolim mihi rem esse cum chirurgis.

V. Quid, si certemus unica tibia?

L. Iste ludus est Empusæ, valeat.

V. Hastæ innixum salire, cumprimis est elegans.

L. Liberalius est certare cursu: siquidem hoc certaminis genus apud Virgilium proposuit et Æneas.

V. Verum; sed idem proposuit et cæstum certamen, quo non delector.

L. Designa stadium. Hoc loco sit carcer, quercus ista sit meta.

V. Sed utinam adesset Æneas, qui proponat et præmia victori.

L. Victori abunde magnum præmium est gloria.

V. Victo potius dandum erat præmium, solatii gratia.

L. Sit igitur victo præmium, ut lappa coronatus redeat in urbem.

V. Equidem non recusarim, si tu præcedas tibiæ canens.

L. Est ingens æstus.

V. Nec mirum, quum sit solstitium æstivum.

L. Præstiterat natære.

V. Mihi non placet renarum vita. Animal sum terrestre, non amphibion.

L. Sed tamen hoc exercitamenti genus olim cumprimis habebatur liberale.

V. Imo etiam utile.

L. Ad quid ?

V. Si fugiendum sit in bello, ibi potissimum valent, qui sese cursu pedum et natatu exercuerunt.

L. Artem narras haudquaquam aspernandam. Neque enim minus laudis est aliquando bene fugere, quam fortiter pugnare.

V. Sum plane rudis et imperitus natandi, nec sine periculo versamur in alieno elemento.

L. Sed assuescere oportet : nemo nascitur artifex.

V. At ego istius generis artifices permultos audio natasse, sed non enatasse.

L. Experieris primum innixus suberi.

V. Nec suberi fido magis quam pedibus : si vobis cordi est natatio, spectator esse malo, quam certator.

PARS IV.

I.

HYMNI MATUTINI.

I.

Jam lucis orto sîdere
Deum precémur súplices
Ut in diúrnis áctibus
Nos sérvet a nocéntibus.

Linguám refrænans témperet,
Ne litis horror ínsonet,
Visum fovéndo cóntegat,
Ne vanitátes háuriat.

Sint púra cordis íntima,
Absístat et vecórdia ;
Cárnis terat supérbiam,
Pótus cibíque párcitas.

Ut, cum diés abscésserit,
Noctémque sors redúxerit,

Múndi per abstinéntiam
Ipsi canámus glóriam.

2.

Ecce jám noctis tenuátur umbra
Lúx et aúroræ rutiláns coruscat :
Súpplicés rerúm Dominúm canora
Vöce precémur.

Út reós culpaé miserátus, omnem
Péllat ángorém, tribuát salutem,
Dónet ét nobís bona sémpiternæ
Múnera pácis.

3.

Splendór patrénæ glóriæ,
De lúce lúcem próferens,
Lux lúcis ét fons lúminis,
Diés diérum illúminans !

Verúsque Sól illábere
Micáns nitóre pépeti :
Jubárque sáncti Spíritus
Infúnde nóstris sénsibus !

Christusque nobis sit cibus,
Potusque noster sit fides :
Læti bibamus sobriam
Ebrietatem Spiritus.

Lætus hic dies transeat ;
Pudor sit ut diluculum,
Fides velut meridies,
Crepusculum mens nesciat.

II.

HYMNI VESPERTINI.

I.

Deús Creátor ómnium
Políque Rector, véstiens
Diém decóro lúmine
Noctém sopóris grátia ;

Artus solutos ut quies
Reddat laboris usui,
Mentesque fessas allevet
Luctusque solvat anxios ;

Grates, peracto jam die,
Et noctis exortu preces,
Votis reos ut adjuves.
Hymnum canentes, solvimus.

Te cordis ima concinant,
Te vox canora concrepet,
Te diligat castus amor,
Te mens adoret sobria !

Ut cum profunda clauserit
Diem caligo noctium,

Fides tenebras nesciat
Et nox fide reluceat.

Dormire mentem ne sinas,
Dormire culpa noverit :
Castos fides refrigerans
Somni vaporem temperet.

Exuta sensu lubrico
Te cordis alta somnient,
Nec hostis invidi dolo
Pavor quietos suscitet.

2.

Christe qui Lúx es ét Dies
Nóctis tenébras délegis,
Lúcisque lúmen créderis
Lúmen beátum praédicans.

Precámur, sáncte Dómine
Defénde nós in hác nocte :
Sit nóbis ín te réquies,
Quiétam nóctem tríbue.

Ne gravis somnus irruat,
Nec hostis nos surripiat,
Nec caro illi consentiens
Nos tibi reos statuatur.

Oculi somnum capiant,
Cor ad te semper vigilat :

Dextera tua protegat
Famulos'qui te diligunt.

Memento nostri Domine
In gravi isto corpore ;
Qui es defensor animæ
Adesto nobis, Domine.

III.

IN NATIVITATE DOMINI.

I.

Náto nóbis Sálvatóre
Célebrémus cúm honóre
Díem nátalítium.
Nóbis dátus, nóbis nátus
Ét nobíscum cónversátus
Lúx et sálus géntium.

Eva prius interemit,
Sed Servator nos redemit
Carnis suæ merito :
Prima parens nobis luctum
Sed Maria vitæ fructum
Protulit cum gaudeo.

Jesu nostra salutaris
Medicina singularis
Nostra pax et gloria :
Quia servis redimendis
Tam decentes condescendis
Te collaudant omnia.

2.

Húmani géneris
Céssent suspéria
Béata míseris
Áffert hic núntia
Díes mortálibus.

Nostrius scelere
Cuncti cecidimus
Lapsos erigere
Venit Altissimus
De cœli sedibus.

Errabam devius
Exul a patria
Semitæ nescius
Ad vera gaudia
Per quam regrediar.

In mea Dominus
Venit exilia,
Viæque terminus
Ipse fit et via :
Tutus hâc gradiar.

3.

Ángelus pastóribus
Júxta suum grégem
Nócte vigilántibus
Nátum cœli régem

Nunciat cum gaudio
Jacentem in præsepio
Infantem pannosum,
Angolorum Dominum,
Et præ natis hominum
Forma speciosum.

IV.

UT JUCUNDAS.

Ūt jucúndas cérvus úndas
Aéstuans désiderat
Síc ad rívum Déi vívum
Méns fidelis próperat.

Sicut rivi fontis vivi
Præbent refrigerium,
Ita menti sitiēti
Deus est remedium.

Quantis bonis superponis
Sanctos tuos, Domine;
Sese lædit, qui recedit
Ab æterno lumine.

Vitam lætam et quietam
Qui te quærit, reperit;
Nam laborem et dolorem
Metit, qui te deserit.

Pacem donas et coronas
His qui tibi militant;
Cuncta læta sine meta
His qui tecum habitant.

Heu quam vana mens humana
Visione falleris !
Dum te curis nocituris
Imprudenter inseris.

Cur non caves lapsus graves
Quas suadet proditor;
Nec avectas vias rectas
Quos ostendit Conditor ?

Resipisce atque disce,
Cujus sis originis :
Ubi degis, cujus legis,
Cujus sis et ordinis.

Ne te spernas sed discernas,
Homo, gemma regia
Te perpende, et attende
Qua sis factus gratia !

V.

PANGE LINGUA.

Pänge língua glóriósi proétiúm certáminis
Ét supér crucís tropaéo díc triúmphum nóbilem
Qualiter Redemptor orbis immolatus vicerit.

Lustra sex qui jam peracta, tempus implens corporis
Se volente, natus ad hoc, passioni deditus.
Agnus in cruce levatur, immolandus stipite.

Hic acetum, fel, arundo, sputa, clavi, lancea,
Mite corpus perforatur, sanguis unda profluit,
Terra, pontus, astra, mundus, quo lavantur flumine.

Crux fidelis inter omnes, arbor una nobilis
Nulla talem silva profert fronde, flore, germine :
Dulce lignum, dulci clavo, dulce pondus sustinens.

Flecte ramos arbor alta, tensa laxa viscera,
Et rigor lentescat ille quem dedit nativitas
Ut superni membra regis miti tendas stipite.

Sola digna tu fuisti ferre pretium sæculi
Atque portum præparare, nauta mundo naufrago,
Quem sacer cruor perunxit fusus agni corpore.

Gloria et honor Deo usquequo altissimo
Una Patri filioque, inclito Paraclito
Cui laus est et potestas per æterna sæcula !

VI.

HORÆ PASSIONIS.

Pátris Sápiéntia, Véritas dívina
Déus hómo cáptus est hóra matutína,
A suis discipulis cito derelictus
Judæis est traditus, venditus, afflictus.

Hora prima ductus est Jesus ad Pilatum
Falsis testimoniis multum accusatum
In collum percutiunt manibus ligatum
Vultum Suum conspuunt, Lumen cœli gratum.

“Crucifige,” clamitant horâ Tertiarum :
Illusus induitur veste purpurarum,
Caput ejus pungitur corona spinarum.
Crucem portat humeris ad locum pœnarum.

Hora sexta Jesus est cruci conclavatus
Et est cum latronibus pendens deputatus,
Præ tormentis sitiens felle saturatus
Agnus crimen diluit sic ludificatus.

Hora nona Dominus Jesus expiravit,
“Heli,” clamans, animam Patri commendavit ;
Latus ejus lancea miles perforavit,
Terra tunc contremuit et sol obscuravit.

De cruce deponitur hora vespertina
Fortitudo latuit in mente divina,
Talem mortem subiit vitæ medicina.
Heu ! corona gloriæ jacuit supina.

Hora completorii datur sepulturæ
Corpus Christi nobile, spes vitæ futuræ,
Conditur aromate. Complentur scripturæ
Jesus dignum vivere, hoc sit mihi curæ.

VII.

596. +1. +2. u. loq. n. h. 349.

VĒXILLA RĒGIS.

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 > 1 1 1 1 > 1 1 1 1

597. Spondec. = 1 - 1

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600.

605.

612.

621.

624.

608. I.

608. I.

608. I.

1 Vēxilla rēgis prōdeunt,

2 Fulgēt crucis mystērium,

3 Quō cārne cārnīs Cōnditor

4 Suspēsus est patibulo.

5 Quō vulnerātus insuper

6 Mūcrōne dñi lanceā

7 Ut nōs lavāret crimine

8 Mānāvit undā et sāguine.

9 Implēta sūnt quæ cōcinit

10 David fidēti cārminē

11 Dicēdo in nātīonibūs

12 Rēgnāvit ā ligno Deus.

13 Arbōr decōra et fūlgidā

14 Ornāta rēgis pūrpurā,

15 Elēcta digno stipite

16 Tam sāncta mēmbra tāngere!

VIII.

GLORIA, LAUS, ET HONOR.

Gloria, laus, et honor tibi sit, Rēx Chrīste, Redēptor,
 Cui puerile decus prōmpsit Hosāna piūm!

Israelis Tū Rēx, Dāvidis et inclyta prōles
 Nōmine quē in Dominū Rēx benedicte venis.

Omnes. Gloria, laus, et honor, etc.

- 1 1 - 1 1 - 1 1 - 1 1 - 1 1 - 1 1

- 1 1 - 1 1 - 1 1 - 1 1 - 1 1 - 1 1

610. } 615.

614. }

Coetus in éxcelsis tē laudat coelitus ómnis
Et mortális homo ét cúncta creáta simúl.

Gloria, laus, et honor, etc.

There will be nothing to translate into Latin today, & you may postpone until tomorrow the grammar lesson that I gave out for today.

For today learn the references that I have given, but of 597 learn only the Spiondee (— —) and the iambus, (v —).

Copy into your book all that I have written & marked (con-

Nova parit gaudia
Resugenti Domino
Conresurgunt omnia:
Elementa serviunt
Et auctoris sentiunt
Quanta sint sollemnia.

Ignis volat mobilis,
Et aer volubilis,

Fluit aqua labilis,
Terra manet stabilis,
Alta petunt levia,
Centrum tenent gravia,
Renoventur omnia.

Cœlum fit serenius
Et mare tranquillius,
Spirat aura levius,
Vallis nostra floruit.
Revirescunt arida
Recalescunt frigida
Postquam ver intepuit.

Gelu mortis solvitur
Princeps mundi, tollitur
Et ejus destruitur
 In nobis imperium,
Dum tenere voluit;
In quo nihil habuit
 Jus amisit proprium.

Vita mortem superat
Homo jam recuperat,
Quod prius amiserat
 Paradisi gaudium;
Viam præbet facilem
Cherubim versalitem
Ut deus promiserat
 Amovendo gladium.

2.

Plaudite cœli !
Rideat æther !
Summus et imus
Gaudeat orbis !
Transivit atræ
Turba procellæ !
Subiit almæ
Gloria palmæ !

Surgite verni,
Surgite flores,
Germina pictis.
Surgite campis !
Teneris mistæ
Violis rosæ ;
Candida sparsis
Lilia calthis !

Currite plenis
Carmina venis,
Fundite lætum
Barbita metrum ;
Namque revixit,
Sicuti dixit,
Pius illæsus
Funere Jesus.

Plaudite montes,
Ludite fontes,

Resonent valles,
Repetant colles;
Io, revixit,
Sicuti dixit,
Pius illæsus
Funere Jesus.

3.

SALVA FESTA DIES.

Sálva fésta Díes totó venerábilis aévo,
Quá Deus ínfernúm vícit et ástra tenét !

Ecce renascentis testatur gratia mundi
Omnia cum Domino dona redisse suo.

Tempora florigero rutilant distincta sereno,
Et majore poli lumine porta patet.

Jamque triumphanti post tristia tartara Christo
Undique fronde nemus, gramina flore favent.

Legibus inferni oppressis super astra meantem
Laudant rite Deum lux, polus, astra, fretum.

Qui crucifixus erat Deus ecce per omnia regnat
Dantque creatori cuncta creata preces.

Christe salus rerum, bone Conditor atque Redemptor
Unica progenies ex Deitate Patris :

Qui genus humanum cernens mersisse profundo,
Ut hominem eriperes, es quoque factus homo.

X.

DE VANITATE MUNDI.

Cúr mundus mllitat súb vana glória,
Cújus prospéritas est transitória ?
Tám cito lábitur éjus poténtia,
Quám vasa figuli, quæ sunt fragília.

Plus crede literis scriptis in glacie,
Quam mundi fragilis vanæ fallaciæ !
Fallax in præmiis virtutis specie,
Quæ nunquam habuit tempus fiduciæ.

Dic, ubi Salomon, olim tam nobilis,
Vel ubi Sampson est, dux invincibilis ?
Vel pulcher Absalon, vultu mirabilis,
Vel dulcis Jonathas, multum amabilis ?

Quo Cæsar abiit, celsus imperio ?
Vel Xerxes splendidus, totus in prandio ?
Dic ubi Tullius clarus eloquio ?
Vel Aristoteles, summus ingenio ?

Tot clari proceres, tot rerum spatia,
Tot ora præsulum, tot regna fortia,
Tot mundi principes, tanta potentia
In ictu oculi clauduntur omnia.

Quam breve festum est hæc mundi gloria !
Ut umbra hominis, sic ejus gaudia,
Quæ semper subtrahunt æterna præmia
Et ducunt hominem ad rura devia.

O esca vermium, o massa pulveris,
O ros, o vanitas, cur sic extolleris ?
Ignoras penitus, utrum cras vixeris ;
Benefac omnibus quamdiu poteris !

Hæc mundi gloria, quæ magni penditur,
Sacris in literis flos sæni dicitur ;
O leve folium, quod vento rapitur !
Sic vita hominis, hac via tollitur.

Nil tuum dixeris, quod potes perdere !
Quod mundus tribuit, intendit rapere.
Superna cogita ! cor sit in æthere !
Felix qui poterit mundum contemnere !

XI.

DIES IRÆ.

Dies iræ, dies illa,
Solvat sæclum in favilla,
Tæste Dávid cúm Sybilla.

Quantus tremor est futurus,
Quando iudex est venturus,
Cuncta stricte discussurus ?

Tuba mirum spargens sonum,
Per sepulcra regionum
Coget omnes ante thronum.

Mors stupebit et natura,
Cum resurget creatura
Judicanti responsura.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Index ergo cum sedebit,
Quidquid latet, apparebit,
Nil inultum remanebit.

Quid sum miser tunc dicturus,
Quem patronum rogaturus,
Cum vix justus sit securus?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

Recordare, Jesu pie,
Quod sum causa tuæ viæ;
Ne me perdas illa die.

Quærens me sedisti lassus,
Redemisti crucem passus:
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

Ingemisco tanquam reus,
Culpa rubet vultus meus:
Supplicanti parce Deus.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dignæ,
Sed tu bonus fac benigne
Ne perenni cremer igne.

Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis
Flammis acribus addictis:
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum, quasi cinis:
Gere curam mei finis.

Lacrimosa dies illa
Qua resurget ex favilla,
Judicandus homo reus:
Huic, ergo, parce Deus!
Pie Jesu Domine,
Dona eis requiem. Amen.

XII.

O QUANTA QUALIA.

Ó quanta quélia
Súnt illa sábbata
Quéæ semper célebrat
Súperna cúria!

Quæ fessis requies
Quæ merces fortibus,
Cum erit omnia
Deus in omnibus.

Quis Rex, quæ curia
Quale palatium,
Quæ pax, quæ requies
Quod illud gaudium?
Hujus participes
Exponant gloriæ
Si quantum sentiunt
Possint exprimere.

Vere Jerusalem
Est illa civitas,
Cujus pax jugis est
Summa jocunditas:
Ubi non prævenit
Rem desiderium,
Nec desiderio
Minus est præmium.

Ibi molestiis
Finitis omnibus
Securi cantica
Sion cantabimus:
Et juges gratias
De donis gratiæ
Beata referet
Plebs tibi, Domine.

Nostrum est interim
Mentes erigere,
Et totis Patriam
Votis appetere
Et ad Jerusalem
A Babylonia
Post longa regredi
Tandem exilia.

XIII.

JERUSALEM LUMINOSA.

Jérusálem lúminósa
Véra pácis vísio
Félix nímis ét formósa
Súmmi Régis mánsio,
Dé te, Ó quam glóriosa
Dícta súnť a saéculo !

Lapidibus expolitis
Structa tu mirifice
Gemmis, auro, claris vitris,
Decoraris undique ;
Portæ fulgent margaritis
Plateæ sunt aureæ.

In te jugitur jucundum
Alleluia canitur :
Solemne et lætabundum
Semper festum agitur ;

Totum sanctum, totum mundum
In te quidquid cernitur.

In te nunquam nubilata
Aëris temperies :
Sole solis illustrata
Semper est meridies ;
In te non nox fessis gratia
Nec labor nec inquires.

Nunc libenter ac ferventer
Laborum fer onera :
Habeas ut condecenter
Dona tam magnifica ;
Doterisque luculenter
Gloria perpetua.

PARS V.

Q. HORATII FLACCI CARMINA SELECTA.

I.

AD AUGUSTUM CÆSAREM.

Jám satis terrís nivis átque díræ
Grándinis misít Pater, ét rubénte
.Déxterá sacrás jaculátus árces,
Térruit úrbem :
Terruit gentes, grave ne rediret
Sæculum Pyrrhæ, nova monstra questæ ;
Omne quum Proteus pecus egit altos
Visere montes ;
Piscium et summâ genus hæsit ulmo,
Nota quæ sedes fuerat columbís ;
Et superjecto pavidæ natârunt
Æquore damæ.
Vidimus flavum Tiberim, retortis
Littore Etruscó violenter undis,

Ire dejectum monumenta regis,
Templaque Vestæ :
Iliæ dum se nimium querenti
Jactat ultorem, vagus et sinistrâ
Labitur ripâ, Jove non probante, u-
xorius amnis.

Audiet cives acuisse ferrum
Quo graves Persæ melius perirent ;
Audiet pugnas, vitio parentum
Rara, juvenus.

Quem vocet divum populus ruentis
Imperi rebus ? prece quâ fatigent
Virgines sanctæ minus audientem
Carmina Vestam ?

Cui dabit partes scelus expiandi
Jupiter ? tandem venias, precamur,
Nube candentes humeros amictus,
Augur Apollo.

Sive tu mavis, Erycina ridens,
Quam Jocus circumvolat, et Cupido.
Sive neglectum genus et nepotes
Respicias, auctor,

Heu ! nimis longo satiate ludo,
Quem juvat clamor, galeæque leves,
Acer et Mauri peditis cruentum
Vultus in hostem :

Sive mutatâ juvenem figurâ,
Ales, in terris imitaris, almæ
Filius Maiæ, patiens vocari
Cæsaris ultor :

Serus in cœlum redeas, diuque
Lætus intersis populo Quirini;
Neve te nostris vitiis iniquum
Ociore aura
Tollat. Hic magnos potiùs triumphos,
Hic ames dic Pater atque Princeps:
Neu sinas Medos equitare inultos,
Te duce, Cæsar.

II.

AD NAVEM QUA VIRGILIUS ATHENAS
PROFICISCENS VEHEBATUR.

Sic te diuā potēns Cypri,
Sic fratres Helenaë, lucida sidera,
Ventorumque regat pater,
Obstrictis aliis, præter Iapyga,
Navis, quæ tibi creditum
Debes Virgilium finibus Atticis,
Reddas incolumem, precor,
Et serves animæ dimidium meæ.
Illi robur et æs triplex
Circa pectus erat, qui fragilem truci
Commisit pelagorum ratem
Primus, nec timuit præcipitem Africum
Decertantem Aquilonibus,
Nec tristes Hyadas, nec rabiem Noti,
Quo non arbiter Hadriæ
Major, tollere seu ponere vult freta.
Quem mortis timuit gradum,

Quí siccis oculis monstra natantia,
Qui vidit mare túrgidum, et
Ínfamés scopulós Ácroceraúnia ?
Néquidquám Deus ábscidit
Prúdens Oceanó díssociábili
Terras, sí tamen ímpiæ
Non tangénda rates tránsiliunt vada.
Audax omnia pérpeti
Gens humana ruit per vetitum ; nefas !
Audax Iapeti genus
Ignem fraude malâ gentibus intulit.
Post ignem æthereâ domo
Subductum, maciès et nova febrium
Terris incubuit cohors ;
Semotique priùs tarda necessitas
Leti corripuit gradum.
Expertus vacuum Dædalus aëra
Pennis non homini datis.
Perrupit Acheronta Hérculeús labor.
Nil mortalibus arduum est :
Cælum ipsum petimus stúltitiâ ; neque
Pér nostrum patimur scelus
Iracúnda Jovem ponere fúlmina.

III.

IN DIANAM ET APOLLINEM.

Díanám teneraé dícite vírgines :
Íntonsúm, puerí, dícite Cynthium :

Látonámque supremo
Dílectám penitús Joví.
Vos lætam fluviis, et nemorum comâ,
Quæcunque aut gelido prominet Algido,
Nigris aut Erymanthi
Silvis, aut viridis Cragi:
Vos Tempe totidem tollite laudibus,
Natalemque, mares, Delon Apollinis,
Insignemque pharetrâ,
Fraternâque humerum lyrâ.
Hic bellum lacrymosum, hic miseram famem
Pestemque, a populo et principe Cæsare, in
Persas atque Britannos
Vestrâ motús aget prece.

IV.

AD MÆCENATEM.

Ibís Libúrnis ínter álta návium,
Amíce própugnácula,
Parátus ómne Caésaris pérículum
Subíre Maécenás, tuo.
Quid nos, quibus te vita si superstite
Jucunda; si contrâ, gravis?
Utrúmne jussi persequemur otium,
Non dulce, ni tecum simul?
An hunc laborem mente laturi, decet
Quâ ferre non molles viros?
Feremus; et te vel per Alpium juga,
Inhospitalem et Caucasum,

Vel occidentis usque ad ultimum sinum,
Forti sequemur pectore.
Roges tuum labore quid juvem meo
Imbellis, ac firmus parum ?
Comes minore sum futurus in metu,
Qui major absentes habet :
Ut assidens implumbus pullis avis
Serpentium allapsus timet
Magis relictis ; non, ut adsit, auxili
Latura plus præsentiis.
Libentur hoc et omne militabitur
Bellum in tuæ spem gratiæ :
Non ut juvencis illigata pluribus
Aratra nitantur meis ;
Pecusve Calabris ante sidus fervidum
Lucana mutet pascua ;
Nec ut superni villa candens Tusculi
Circæa tangat mœnia.
Satls supèrque me benignitas tua
Ditavit : haud paravero
Quod aut, avarus ut Chremes, terrâ premam,
Discinctus aut perdam ut nepos.

V.

AD ARISTIUM FUSCUM.

Íntegér vitæ scelerisque púrus
Nón egét Mauris jaculis nequé arcu,
Néc venénatis gravidá sagittis,
Fúsce, pharétrâ ;

Sive per Syrtes iter æstuosas,
Sive facturus per inhospitalem
Caucasum, vel quæ loca fabulosus
Lambit Hydaspes.
Namque me silvâ lupus in Sabinâ,
Dum meam canto Lalagen, et ultra
Terminum curis vagor expeditis,
Fugit inermem :
Quale portentum neque militaris
Daunias latis alit æsculetis ;
Nec Jubæ tellus generat, leonum
Arida nutrix.
Pone me pigris ubi nulla campis
Arbor æstivâ recreatur aurâ
Quod latus mundi nebulæ malusque
Jupiter urget ;
Pone sub curru nimum propinqui
Solis, in terrâ domibus negatâ :
Dulcè ridentem Lalagen amabo,
Dulcè loquentem.

VI.

AD FONTEM BANDUSIUM.

Ó fons Bándusiaé, splendidiór vitro,
Dúlci dígne meró nón sine flóribus,
Crás donáberis haédo,
Cúi frons túrgida córnibus
Primis, et Venerem et prælia destinat :
Frustrà ; nam gelidos inficiet tibi

Rubro sanguine rivos
Lascivi soboles gregis.
Te flagrantis atrox hora Caniculæ
Nescit tangere : tu frigus amabile
Fessis vomere tauris
Præbes et pecori vago.
Fies nobilium tu quoque fontium,
Me dicente cavis impositam ilicem
Saxis, unde loquaces
Lymphæ desiliunt tuæ.

VII.

AD POSTHUMUM.

Ehéu ! fugâces, Pósthume, Pósthume,
Labúntur ánni : néc pietás morám
Rugís et instantí senéctæ
Afferet índomitaéque mórti.
Non, si trecenis, quotquot eunt dies,
Amice, places illacrymabilem
Plutona tauris ; qui ter amplum
Geryonen Tityonque tristi
Compescit undâ, scilicet omnibus,
Quicunque terræ munere vescimur,
Enavigandâ, sive reges,
Sive inopes erimus coloni.
Frustrâ cruento Marte carebimus,
Fractisque rauci fluctibus Hadriæ ;
Frustrâ per autumnos nocentem
Corporibus metuemus Austrum.

Visendus ater flumine languido
Cocytus errans, et Danaï genus
 Infame, damnatusque longi
 Sisyphus Æolides laboris.
Linquenda tellus, et domus, et placens
Uxor: neque harum quas colis arborum
 Te, præter invisas cupressos,
 Ulla brevem dominum sequetur.
Absumet hæres Cæcuba dignior
Servata centum clavibus; et mero
 Tinget pavementum superbum
 Pontificum potiore cœnis.

VIII.

IN SUI SÆCULI LUXURIAM.

Jam páuca arátro júgera régíæ
Molés relínquent: úndique látiùs
 Exténta vísentur Lucríno
 Stágna lacú; platanúsque coélebs
Evincet ulmos: tum violaria et
Myrtus, et omnis copia narium
 Spargent olivetis odorem,
 Fertilibus domino priori.
Tum spissa ramis laurea fervidos
Excludet ictus. Non ita Romuli
 Præscriptum et intonsi Catonis
 Auspiciis, veterumque normâ.
Privatus illis census erat brevis,
Commune magnum: nulla decempedis

Metata privatis opacam
Porticus excipiebat Arcton :
Nec fortuitum spernere cespitem
Leges sinebant, oppida publico
Sumptu jubentes et deorum
Templa novo decorare saxo.

IX.

AD GROSPHUM.

Ótíúm divós rogat ín paténti
Prénsus Ægæó, símúl átra nubes
Cóndidít lunám, neque cérta fúlgent
Sídéra náutis :
Otium bello furiosa Thrace,
Otium Medi pharetrâ decori,
Grosphæ, non gemmis, neque purpurâ ve-
nale, neque auro.
Non enim gazæ, neque consularis
Summovet lictor miseros tumultus
Mentis, et curas laqueata circum
Tecta volantes.
Vivitur parvo bene, cui paternum
Splendet in mensâ tenui salinum :
Nec leves somnos timor aut cupido
Sordidus aufert.
Quid brevi fortes jaculamur ævo
Multa? Quid terras alio calentes
Sole mutamus? Patriæ quis exsul
Se quoque fugit?

Scandit æratas vitiosa naves
Cura; nec turmas equitum relinquit,
Ocior cervis, et agente nimbos
Ocior Euro.

Lætus in præsens animus quod ultrà est
Oderit curare, et amara lento
Temperet risu. Nihil est ab omni
Parte beatum.

Abstulit clarum cita mors Achillem;
Longa Tithonum minuit senectus;
Et mihi forsàn, tibi quod negàrit,
Porriget hora.

Te greges centum Siculæque circum
Mugiunt vaccæ; tibi tollit hinnitum
Apta quadrigis equa; te bis Afro
Murice tinctæ

Vestiunt lanæ: mihi parva rura et
Spiritus Graiæ tenuem Camœnæ
Parca non mendax dedit, et malignum
Spernere vulgus.

X.

NON EBUR.

Nón ebúr, nequé aureúm
Meá renídet ín domó lacúnar:
Nón trabés Hyméttiaé
Premúnt colúmnas últímá recísas
Africá: neque Attalí
Ignotus hæres regiam occupavi:

Nec Laconicas mihi
Trahunt honestæ purpuras clientæ.
At fides et ingenî
Benigna vena est; pauperemque dives
Me petit: nihil suprâ
Deos lacesso; nec potentem amicum
Largiora flagito,
Satls beatus unicus Sabinis.
Truditur dies die,
Novæque pergunt interire lunæ:
Tu secanda marmora
Locas sub ipsum funus; et, sepulcri
Immemor, struis domos;
Marisque Baiis obstrepentis urges
Submovere littora,
Parum locuples continente ripâ.
Quid? quod usque proximos
Revellis agri terminos, et ultra
Limites clientium
Salis avarus; pellitur paternos
In sinu ferens deos
Et uxor, et vir, sordidosque natos!
Nulla certior tamen,
Rapacis Orci fine destinâtâ,
Aula divitem manet
Herum. Quid ultrâ tendis? Æqua tellus
Pauperi recluditur
Regumque pueris: nec satelles Orci
Callidum Promethea
Revexit, auro captus. Hic superbum

Tantalum atque Tantali
Genus coërcet : hic levare functum
Pauperem laboribus,
Vocatus atque non vocatus, audit.

XI.

AD PUBEM ROMANAM.

Angústam ámicè paúperiém pati
Robústus ácri mílitiá puer
Condíscat ; ét Parthós feróces
Véxet equés metuéndus hástâ :
Vitamque sub divo et trepidis agat
In rebus. Illum ex mœnibus hosticis
Matrona bellantis tyranni
Prospiciens, et adulta virgo,
Suspiret : " Eheu ! ne rudis agminum
Sponsus lacessat regius asperum
Tactu leonem, quem cruenta
Per medias rapit ira cædes."
Dulce et decorum est pro patriâ mori :
Mors et fugacem persequitur virum,
Nec parcit imbellis juventæ
Poplitibus timidove tergo.
Virtus, repulsæ nescia sordidæ,
Intaminatis fulget honoribus :
Nec sumit aut ponit secures
Arbitrio popularis auræ.
Virtus, recludens immeritis mori
Cœlum, negatâ tentat iter viâ :

Coetusque vulgares et udam
Spernit humum fugiente penná.
Est et fidei tuta silentio
Merces: vetabo, qui Cereris sacrum
Vulgárit arcana, sub ísdem
Sit trabibus, fragilemve mecum
Solvat faselum. Sæpè Diespiter
Neglectus incesto addidit integrum:
Rarò antecedentem scelestum
Deseruit pede Pœna claudo.

XII.

CARMEN SÆCULARE.¹

AD APOLLINEM ET DIANAM.

Phoébe, sílvarúmque poténs Diána,
Lúcidúm coelí decus, ó coléndi
Sémper ét cultí, date quæ precámur
Témpore príscó;
Quo Sibyllini monuère versus
Virgines lectas puerosque castos
Dís, quibus septem placuère colles,
Dicere carmen.

¹ This Hymn of the Age, or Centennial Ode, was written at the request of Augustus for the celebration of the secular games in the year 17 B. C. These games had been celebrated at intervals of about 100 years since their first celebration, U. C. 245. The ode was written to be sung by a choir of fifty-four boys and girls, an equal number of each, and singing, as some commentators have supposed, the stanzas alternately.

Alme Sol, curru nitido diem qui
Promis et celas, aliusque et idem
Nasceris, possis nihil urbe Româ
Visere majus !

Ritè maturos aperire partus
Lenis Ilithyia, tuere matres ;
Sive tu Lucina probas vocari,
Seu Genitalis.

Diva, producas sobolem, Patrumque
Prosperes decreta super jugandis
Fœminis, prolisque novæ feraci
Lege maritâ.

Certus ut denos decies per annos
Orbis et cantus referatque ludos,
Ter die claro, totiesque gratâ
Nocte frequentes.

Vosque veraces cecinisse, Parcæ,
Quod semel dictum est, stabilisque rerum
Terminus servet, bona jam peractis
Jungite fata.

Fertilis frugum pecorisque Tellus
Spiceâ donet Cererem coronâ :
Nutriant fœtus et aquæ salubres
Et Jovis auræ.

Condito mitis placidusque telo
Supplices audi pueros, Apollo :
Siderum regina bicornis, audi,
Luna, puellas.

Roma si vestrum est opus, Iliæque
Littus Etruscum tenuère turmæ,

Jussa pars mutare Lares et urbem
Sospite cursu,
Cui per ardentem sine fraude Trojam
Castus Æneas, patriæ superstes,
Liberum munivit iter, daturus

Plura relictis :

Dî, probos mores docili juventæ,
Dî, senectuti placidæ quietem,
Romulæ genti date remque prolemque

Et decus omne.

Quæque vos bobus veneratur albis
Clarus Anchisæ Venerisque sanguis,
Impetret, bellante prior, jacentem

Lenis in hostem.

Jam mari terrâque manus potentes
Medus Albanasque timet secures :
Jam Scythæ responsa petunt, superbi

Nuper, et Indi.

Jam Fides, et Pax, et Honor, Pudorque
Priscus, et neglecta redire Virtus
Audet ; apparetque beata pleno

Copia cornu.

Augur et fulgente decorus arcu
Phœbus, acceptusque novem Camœnis,
Qui salutari levat arte fessos

Corporis artus,

Si Palatinas videt æquus aras ;
Remque Romanam Latiumque felix
Alterum in lustrum meliusque semper
Proroget ævum.

Quæque Aventinum tenet Algidumque,
Quindecim Diana preces virorum
Curet, et votis puerorum amicas

Applicet aures.

Hæc Jovem sentire deosque cunctos
Spem bonam certamque domum reporto,
Doctus et Phœbi chorus et Dianæ
Dicere laudes.

Translating into Latin.

I sent for you so that (497. II) you might find out where (529. I) we were & that we might explain the cause of our imprisonment. You saw how (529. I) we suffered while (519. I & 467. I) you were there. You saw that we were (523. I & 537) miserable & how much (529. I) mischief your negligence had brought upon us (386.) (over)

Compertum ego habeo, milites, verba virtutem non addere; neque ex ignavo strenuum, neque fortem ex timido exercitum, oratione imperatoris, fieri. Quanta cuiusque animo audacia natura, aut moribus, inest, tanta in bello patere solet: quem neque gloria, neque pericula, excitant, nequidquam hortere; timor animi auribus obficit. Sed ego vos, quo pauca monerem, advocavi; simul uti causam consilii aperirem. Scitis equidem, milites, secordia atque ignavia Lentuli quantam ipsi cladem nobisque attulerit; quoque modo, dum ex urbe praesidia opperior, in Galliam proficisci nequiverim. Nunc quo in loco res nostrae sint, iuxta mecum omnes intellegitis. 1) Exercitus hostium duo, unus ab urbe, alter a Gallia, obstant: diutius in his locis esse, si maxime 2) animus ferat, frumenti atque aliarum rerum egestas prohibet. Quocumque ire placet, ferro iter aperi- 3) undum est. Quapropter vos moneo, uti fortis atque

1419. II. parātō animō sītis; et, cum praelium infibitis, memi-
 2498. I. neritis, vōs divitiās, decūs, glōriam, prætereā lib-
 261. tatem atque patriam in dextris portāre. Sī vincimus,
 4536. omnia nobis tūta, commeātūs abundē, colōniæ atque
 2467.5. mūnicipia patēbunt: sīn metū cēssērimus, eadem illa
 1508.2. adversa sūnt: neque locus, neque amicus quisquam
 1585. II. teget, quem arma nōn tēxerint. Prætereā, mīlitēs,
 286. nōn eadem nobis et illis necessitudō impendet: nōs
 1391. prō patriā, prō libertate, prō vitā certāmus; illis su-
 423. pervacāneum est pūgnāre prō potentiā paucōrum.
 487. Quō audācius adgrēdimint, memores pristinæ virtū-
 1399.2.2. tis. Licuit nobis, cum summā turpitudinē, in exiliō
 419. II. ætatem agere: potuistis nōnnulli Rōmæ, amissis bo-
 128.1. nis, aliēnās opēs exspectāre. Quia illa fœda atque
 1388. intoleranda vīris vidēbantur, hæc sequi dēcrevistis.
 4414. II. Sī relinquere vultis, audāciā opus est: nēmō, nisi
 482.2.2. victor, pacē bellum mutāvit. Nam in fugā salutē
 758. sperāre, cum arma, quibus corpus tegitur, ab hostibus
 1575.2.2. avērtis, eā verō dementia est. Semper in præliō
 1517. māxumē est periculum, quī māxumē timent: au-
 2446.4. dāciā prō mūrō habetur. Cum vōs cōnsiderō, mīli-
 1448.6. tēs, et cum facta vestra æstūmō, māgnā mē spēs vic-
 387. toriæ tenet. Animus, ætās, virtūs vestra hortantur;
 452.1.2. prætereā necessitudō, quæ etiam timidōs fortis facit.
 1373.1.1.2. Nam multitūdō hostium nē circumvenire quæat, pro-
 498. hibent angustię. Quod sī virtūtī vestræ fortūna in-
 1385. viderit, cavēte, inultū animam amittātis; neu capiti
 499.2. potius, sicut pecora, trucidemint, quam, virōrum
 7148.3. mōre pūgnantēs, cruentam atque luctuōsam victōri-
 am hostibus relinquātis.

II.

ADHERBAL AD SENĀTUM.

EX JUGURTHA SALLUSTII.

I.

Patrēs cōscrip̃tī, Micipsa, pater meus, moriēns,
 prācēpit, utī rēgnū Numidiā tantummodo p̃rōcū-¹⁾⁴²⁴
 rātiōne existumārēm meū: ceterum jūs et imperi-^{2)373.1}
 um penes vōs esse: simul enītefer domū mīlitiaeque^{3)523.1}
 quā māxumō usū esse populo Rōmānō: vōs mihi⁴⁾³⁹⁰
 cōgnatōrum vōs in adfīnium locum dūcērem: si ea^{5)170.2}
 fēcissem, in vestrā amīcitiā exercitum, divitiās, mū-⁶⁾⁴⁹⁸
 nimenta rēgnī habēre. Quā cum [prācepta paren-
 tis mei] agitārēm, Jugurtha, homō omnium quōs terras^{7)621.1}
 sustinet, scelerātissimus, contem̃tō imperiō vestrō,
 Masinissae mē nepōtem, et jam ab stirpe socium et
 amīcum populo Rōmānō, rēgnō fortunisque omnibus⁸⁾³⁹¹
 expulit. Atque ego, Patrēs cōscrip̃tī, quoniam eō⁹⁾⁴¹⁴
 miseriārū ventūrus eram, vellem, potius ob mea¹⁰⁾³⁹⁹
 quam ob majorum beneficia posse auxilium petere;
 ac maxume deberi mihi a populo Romano, quibus
 non egerem; secundum ea, si desideranda erant, uti
 debitis uterer. Sed, quoniam parum tuta per se ipsa
 probitas, neque mihi in manu fuit, Jugurtha qualis
 foret; ad vos confugi, Patres conscripti, quibus, quod
 miserrimum, cogor prius oneri, quam usui esse. Ce-
 teri reges, aut bello victi in amicitiam a vobis recep-
 ti, aut in suis dubiis rebus societatem vestram adpe-
 tiverunt: familia nostra cum populo Romano bello
 Carthaginiensi amicitiam instituit; quo tempore ma-

gis fides ejus, quam fortuna petenda erat. Quorum progeniem vos, Patres conscripti, nolite pati frustra a vobis auxilium petere. Si ad impetrandum nihil causæ haberem, præter miserandam fortunam; quod paullo ante rex, genere, fama atque copiis potens, nunc deformatus ærumnis, inops, alienas opes exspecto; tamen erat majestatis Romani populi, prohibere injuriam, neque cujusquam regnum per scelus cresceret. Verum ego his finibus ejectus sum, quos majoribus meis populus Romanus dedit; unde pater et avus una vobiscum expulere Syphacem et Carthaginiensis. Vestra beneficia erepta sunt, Patres conscripti: vos in mea injuria despecti estis. Eheu me miserum! Huccine, Micipsa pater, beneficia evasere, uti, quem tu parem cum liberis, regnique participem fecisti, is potissimum stirpis tuæ extinc-tor sit? Nunquamne ergo familia nostra quieta erit? semperne in sanguine, ferro, fuga versabimur? Dum Carthaginienses incolumes fuere, jure omnia sæva patiebamur: hostes ab latere, vos amici procul, spes omnis in armis erat. Postquam illa pestis ejecta, læti pacem agitabamus; quippe quis hostis nullus, nisi forte quem jussissetis. Ecce autem ex impro-viso, Jugurtha, intoleranda audacia, scelere atque superbia sese ecferens, fratre meo, atque eodem pro-pinquo suo interfecto, primum regnum ejus sceleris sui prædam fecit: post, ubi me isdem dolis nequit capere, nihil minus, quam vim, aut bellum expectan-tem, in imperio vestro, sicuti videtis, extorrem patria, domo, inopem et coopertum miseriis effecit, ut ubi-vis tutius, quam in meo regno essem.

II.

Ego sic existumabam, Patres conscripti, ut prædicantem audiveram patrem meum: qui vestram amicitiam colerent, eos multum laborem suscipere; ceterum ex omnibus maxime tutos esse. Quod in familia nostra fuit, præstitit, uti in omnibus bellis vobis adessent; nos uti per otium tuti simus, in manu vestra est, Patres conscripti. Pater nos duos fratres reliquit; tertium, Jugurtham, beneficiis suis ratus nobis conjunctum fore: alter eorum necatus, alterius ipse ego manus impias vix effugi. Quid agam? quo potissimum infelix accedam? Generis præsidia omnia extincta sunt: pater, uti necesse erat, naturæ concessit: fratri, quem minime decuit, propinquus, per scelus vitam eripuit: adfines, amicos, propinquos ceteros, alium alia clades oppressit: capti ab Jugurtha, pars in crucem acti, pars bestiis objecti; pauci, quibus relicta anima, clausi in tenebris, cum mœrore et luctu, morte graviolem vitam exigunt. Si omnia, quæ aut amisi, aut ex necessariis advorsa facta sunt, incolumia manerent, tamen, si quid ex improvise accidisset, vos implorarem, Patres conscripti; quibus, pro magnitudine imperii, jus et injurias omnis curæ esse decet. Nunc vero exsul patria, domo, solus, et omnium honestarum rerum egens, quo accedam, aut quos adpellem? nationesne, an reges, qui omnes familiæ nostræ ob vestram amicitiam infesti sunt? an quoquam adire licet, ubi non majorum meorum hostilia monumenta plurima? aut quisquam nostri misereri potest, qui aliquando

vobis hostis fuit? Postremo, Masinissa nos ita instituit, Patres conscripti, ne quem coleremus, nisi populum Romanum, ne societates, ne foedera nova acciperemus: abunde magna præsidia nobis in vestra amicitia fore: si huic imperio fortuna mutaretur, una nobis occidendum esse. Virtute ac dis volentibus magni estis et opulenti: omnia secunda et obedientia sunt: quo facilius sociorum injurias curare licet. Tantum illud vereor, ne quos privata amicitia Jugurthæ, parum cognita, transvorsos agat: quos ego audio maxuma ope niti, ambire, fatigare vos singulos, ne quid de absente, incognita caussa statuatis: fingere me verba, fugam simulare, cui licuerit in regno manere. Quod utinam illum, cujus impio facinore, in has miserias projectus sum, eadem hæc simultatem videam; et aliquando aut apud vos, aut apud deos immortalis rerum humanarum cura oriatur: ne, ille, qui nunc sceleribus suis ferox atque præclarus est, omnibus malis excruciat, impietatis in parentem nostrum, fratris mei necis, mearumque miseriarum gravis pœnas reddet. Jam jam, frater, animo meo carissime, quamquam immaturo, et unde minime decuit, vita erepta est; tamen lætandum magis, quam dolendum puto casum tuum; non enim regnum, sed fugam, exilium, egestatem, et omnis has quæ me premunt, ærumnas cum anima simul amisisti. At ego infelix, in tanta mala præcipitatus ex patrio regno, rerum humanarum spectaculum præbeo, incertus quid agam; tuasne injurias persequar, ipse auxilii egens, an regno consulam, cujus vitæ

necisque potestas ex opibus alienis pendet. Utinam emori fortunis meis honestus exitus esset, neu jure contemptus viderer, si, defessus malis, injuriæ concessissem. Nunc neque vivere lubet, neque mori licet sine dedecore. Patres conscripti, per vos, per liberos atque parentes, per majestatem populi Romani subvenite misero mihi; ite obviam injuriæ; nolite pati regnum Numidiæ, quod vestrum est, per scelus et sanguinem familiæ nostræ tabescere.

III.

MARIUS AD QUIRITES.

EX *JUGURTHA* SALLUSTII.

I.

Scio ego, Quirites, plerōsque nōn isdem artibus imperium a vobis petere, et, postquam adepti sunt, gerere: primō industriōs, supplicis, modicos esse; dehinc per ignāviam et superbiam ætatem agere: sed mihi contrā ea vidētur. Nam, quō ūniversa rēs-1) 42.3 publica plūris est, quam cōsulātus aut prætūra, eo-2) 404.4 mājore cūrā illam administrārī, quam hęc pefī dē-3) 401.4 bēre-10) 419.4. Neque mē fallit, quantum cum māxumō bene-4) 397.3 ficiō vestrō negōtiū sustinēam. Bellum parāre simul, 5) 327. et ærariō parcere: cōgere ad militiam, quōs nōlis-6) 385. offendere; domī forisq̄ue omnia cūrāre; et ea agere-7) 445. inter invidōs, occurrentis, factiōsōs, optinōne, Quir-8) 460.1 itēs, asperius est. *Ad hōc, aliī st dēltquēre, vetus-9) 417. nōbilitās, mājorū facta fortia, cōgnātorū et adf-10) 523.

* scio¹⁷ [plerōs {petere, gerere} imperium].

* Ad hęc - benedixit.

Quæque Aventinum tenet Algidumque,

Quindecim Diana preces virorum

Curet, et votis puerorum amicas

Applicet aures.

Hæc Jovem sentire deosque cunctos

Spem bonam certamque domum reporto,

Doctus et Phœbi chorus et Dianæ

Dicere laudes.

translata in Latin.

before you so that (497. II) you
observed and where (529. I) was
I & that we might explain the
reason of our imprisonment. You
know (529. I) we suffered while
9. I & 467. 4) you were there.
I saw that we were (523. I, & 537)
unable & how much (529. I)
suffered by your negligence had
fallen upon us (386.) (over)

Compertum ego habeo, milites, verba virtutem
non addere; neque ex ignavo strenuum, neque for-
tem ex timido exercitum, oratione imperatoris, fieri.
Quanta cuiusque animo audacia natura, aut moribus,
inest, tanta in bello patere solet: quem neque gloria,
neque pericula, excitant, nequidquam hortere;
timor animi auribus obficit. Sed ego vos, quod pau-
ca monerem, advocavi; simul uti causam consilii
aperirem. Scitis equidem, milites, secordia atque
ignavia Lentuli quantam ipsi cladem nobisque attu-
lerit; quoque modo, dum ex urbe praesidia opperior,
in Galliam proficisci nequiverim. Nunc quo in loco
res nostrae sint, iuxta mecum omnes intellegitis. 1) 529.
Exercitus hostium duo, unus ab urbe, alter a Gal-
lia, obstant: diutius in his locis esse, si maxime 2) 306. 1
animus ferat, frumenti atque aliarum rerum egestas
prohibet. Quocumque tibi placet, ferro iter aperi- 3) 237
undum est. Quapropter vos moneo, uti fortis atque

84.1.3^f nium opēs, multæ clientēlæ, omnia hæc præsidio
 10.1.2. adsunt: mihi spēs omnēs in mēmet sitæ, quas ne-
 84.4.1.2 cesse est et virtūte, et innocentia tūtari: nam alia
 84.8 infirma sunt. Et illud intellego, Quirites, omnium
 125-3 ora in me conversa esse: æquos bonosque favere:
 quippe benefacta mea reipublicæ procedunt; nobili-
 tatem locum invadendi quærere. Quo mihi acrius
 adnitendum est, ut neque vos capiamini, et illi frus-
 tra sint. Ita ad hoc ætatis a pueritia fui, ut omnis
 labores, pericula consueta habeam. Quæ ante ves-
 tra beneficia gratuito faciebam, ea uti, accepta mer-
 cede, deseram, non est consilium, Quirites. Illis
 difficile est in potestatibus temperare, qui per ambi-
 tionem sese probos simulavere: mihi, qui omnem
 ætatem in optumis artibus egi, benefacere jam ex
 consuetudine in naturam vertit.

* sitæ (sunt) in me = depend upon me.

II.

Bellum me gerere cum Jugurtha jussistis; quam
 rem nobilitas ægerrume tulit. Quæso, reputate cum
 animis vestris, num id mutare melius sit, si quem ex
 illo globo nobilitatis ad hoc, aut aliud tale negotium
 mittatis, hominem veteris prosapiæ ac multarum
 imaginum, et nullius stipendii: scilicet ut in tanta
 re, ignarus omnium, trepidet, festinet, sumat ali-
 quem ex populo monitorem officii. Ita plerumque
 evenit, ut, quem vos imperare jussistis, is imperato-
 rem alium quærat. Ac ego scio, Quirites, qui post-
 quam consules facti sunt, acta majorum, et Græco-
 rum militaria præcepta legere cœperint; homines

præposter. Nam gerere, quam fieri, tempore posterius, re atque usu prius est. Comparete nunc, Quirites, cum illorum superbia me hominem novum. Quæ illi audire et legere solent, eorum partim vidi, alia egomet gessi: quæ illi litteris, ego militando didici. Nunc vos existumate, facta an dicta pluris sint. Contemnunt novitatem meam; ego illorum ignaviam: mihi fortuna, illis probra objectantur; quamquam ego naturam unam et communem omnium existumo, sed fortissimum quemque generosissimum. Ac, si jam ex patribus Albini, aut Bestiæ quæri posset, mene, an illos ex se gigni maluerint, quid responsuros creditis, nisi, sese liberos quam optimos voluisse? Quod si jure me despiciunt, faciant idem majoribus suis, quibus, uti mihi, ex virtute nobilitas cœpit. Invident honori meo; ergo invideant et labori, innocentia, periculis etiam meis, quoniam per hæc illum cepi. Verum homines corrupti superbia ita ætatem agunt, quasi vestros honores contemnant; ita hos petunt, quasi honeste vixerint. Ne, illi falsi sunt, qui divorsissimas res pariter expectant, ignavia voluptatem, et præmia virtutis. Atque etiam cum apud vos, aut in senatu verba faciunt, pleraque oratione majores suos extollunt: eorum fortia facta memorando clariores sese putant: quod contra est. Nam quanto vita illorum præclarior, tanto horum secordia flagitiosior. Et profecto ita se res habet: majorum gloria posteris lumen est, neque bona neque mala in occulto patitur. Hujusce rei ego inopiam patior, Quirites; verum id, quod

multo præclarius est, meamet facta mihi dicere licet. Nunc videte, quam iniqui sint. Quod ex aliena virtute sibi adrogant, id mihi ex mea non concedunt : scilicet, quia imagines non habeo, et quia mihi nova nobilitas est ; quam certe peperisse melius est, quam acceptam corrupisse. Equidem ego non ignoro, si jam respondere velint, abunde illis facundam et compositam orationem fore. Sed in maximo vestro beneficio, cum omnibus locis me vosque maledictis lacerent, non placuit reticere, ne quis modestiam in conscientiam duceret. Nam me quidem, ex animi sententia, nulla oratio lædere potest : quippe vera necesse est bene prædicet ; falsam vita moresque mei superant. Sed, quoniam vestra consilia accusantur, qui mihi summum honorem, et maximum negotium imposuistis, etiam atque etiam reputate, num id poenitendum sit. Non possum fidei caussa imagines, neque triumphos, aut consulatus majorum meorum ostentare ; at, si res postulet, hastas, vexillum, phaleras, alia militaria dona ; præterea, cicatrices adorso corpore. Hæ sunt meæ imagines, hæc nobilitas, non hæreditate relicta, ut illa illis, sed quæ ego plurimis laboribus et periculis quæsiui.

III.

Non sunt composita verba mea ; parum id facio ; ipsa se virtus satis ostendit : illis artificio opus est, uti turpia facta oratione tegant. Neque litteras Græcas didici : parum placebat eas discere, quippe quæ ad virtutem doctoribus nihil profuerunt. At

illa multo optuma reipublicæ doctus sum; hostem ferire, præsidia agitare: nihil metuere, nisi turpem famam; hiemem et æstatem juxta pati; humi requiescere; eodem tempore inopiam et laborem tolerare. His ego præceptis milites hortabor: neque illos arte colam, me opulenter; neque gloriam meam laborem illorum faciam. Hoc est utile, hoc civile imperium. Namque, cum tute per mollitiem agas, exercitum supplicio cogere, id est, dominum, non imperatorem esse. Hæc atque talia majores vestri faciundo seque remque publicam celebrare: quis nobilitas freta, ipsa dissimilis moribus, nos illorum æmulos contemnit; et omnis honores non ex merito, sed quasi debitos a vobis repetit. Ceterum homines superbissimi procul errant. Majores eorum omnia quæ licebat, illis reliquere, divitias, imagines, memoriam sui præclaram: virtutem non reliquere; neque poterant: ea sola neque datur dono, neque accipitur.

IV.

Sordidum me et incultis moribus aiunt, quia parum scite convivium exorno, neque histrionem ullum, neque pluris pretii coquum, quam villicum, habeo; quæ mihi lubet confiteri. Nam ex parente meo, et ex sanctis viris ita accepi, munditias mulieribus, viris laborem convenire, omnibusque bonis oportere plus gloriæ, quam divitiarum: arma, non supellectilem decori esse. Quin ergo, quod juvat, quod carum æstumant, id semper faciant; ament, potent; ubi adolescentiam habuere, ibi senectutem agant, in

conviviis, dediti ventri et turpissimæ parti corporis; sudorem, pulverem et alia talia relinquant nobis, quibus illa epulis jucundiora sunt. Verum non est ita. Nam, ubi se omnibus flagitiis dedecoravere turpissimum viri, bonorum præmia ereptum eunt. Ita injustissime luxuria et ignavia, pessumæ artes, illis, qui coluere eas, nihil obficiunt; reipublicæ innoxia cladi sunt. Nunc, quoniam illis, quantum mores mei, non illorum flagitia poscebant, respondi, pauca de republica loquar. Primum omnium, de Numidia bonum habetote animum, Quirites. Nam, quæ ad hoc tempus Jugurtham tuta sunt, omnia removistis, avaritiam, imperitiam, superbiam. Deinde exercitus ibi est, locorum sciens; sed mehercule magis strenuus, quam felix. Nam magna pars avaritia, aut temeritate ducum adtrita est. Quamobrem vos, quibus militaris ætas, adnitimini mecum, et capessite rempublicam: neque quemquam ex calamitate aliorum, aut imperatorum superbia metus ceperit. Ego met in agmine, in prælio consultor idem, et socius periculi vobiscum adero; meque vosque in omnibus rebus juxta geram. Et profecto, dis juvantibus, omnia matura sunt, victoria, præda, laus: quæ si dubia aut procul essent, tamen omnis bonos reipublicæ subvenire decebat. Etenim ignavia nemo immortalis factus: neque quisquam parens liberis, uti æterni forent, optavit; magis, uti boni honestique vitam exigerent. Plura dicerem, Quirites, si timidis virtutem verba adderent; nam strenuis abunde dictum puto.

IV.

EX ORAT. III. IN L. CATILINAM.

EX M. TULLII CICERONIS ORATIONIBUS.

Quamobrem, Quirites, quoniam ad omnia pulvinaria supplicatio decreta est, celebratote illos dies cum conjugibus ac liberis vestris. Nam multi sæpe honores diis immortalibus justi habiti sunt ac debiti, sed profecto justiores numquam. Erepti enim ex crudelissimo ac miserrimo interitu, et erepti sine cæde, sine sanguine, sine exercitu, sine dimicatione, togati, me uno togato duce et imperatore, vicistis. Etenim recordamini, Quirites, omnes civiles dissensiones, neque solum eas, quas audistis, sed et has, quas vosmetipsi meministis et vidistis. L. Sulla P. Sulpicium oppressit: ex urbe ejecit C. Marium, custodem hujus urbis, multosque fortes viros partim ejecit ex civitate, partim interemit. Cn. Octavius, consul, armis ex urbe collegam suum expulit: omnis hic locus acervis corporum et civium sanguine redundavit. Superavit postea Cinna cum Mario; tum vero, clarissimis viris interfectis, lumina civitatis extincta sunt. Ultus est hujus victoriæ crudelitatem postea Sulla: nec dici quidem opus est, quanta diminutione civium, et quanta calamitate reipublicæ. Dissentit M. Lepidus a clarissimo et fortissimo viro, Q. Catulo; attulit non tam ipsius interitus reipublicæ luctum, quam ceterorum. Atque illæ dissensiones, Quirites, quæ non ad delendam, sed ad commutandam rempublicam pertinerent (non illi nullam

esse rempublicam, sed in ea, quæ esset, se esse principes : neque hanc urbem conflagrare, sed se in hac urbe florere voluerunt) : atque illæ tamen omnes dissensiones, quarum nulla exitium reipublicæ quæsiuit, ejusmodi fuerunt, ut non reconciliatione concordiæ, sed internecione civium dijudicatæ sint. In hoc autem uno post hominum memoriam maximo crudelissimoque bello, quale bellum nulla umquam barbaria cum sua gente gessit, quo in bello lex hæc fuit a Lentulo, Catilina, Cassio, Cethego constituta, ut omnes, qui salva urbe salvi esse possent, in hostium numero ducerentur ; ita me gessi, Quirites, ut omnes salvi conservaremini : et cum hostes vestri tantum civium superfuturum putassent, quantum infinitæ cædi restitisset, tantum autem urbis, quantum flamma obire non potuisset : et urbem, et cives integros incolumesque servavi.

Quibus pro tantis rebus, Quirites, nullum ego a vobis præmium virtutis, nullum insigne honoris, nullum monumentum laudis postulo, præterquam hujus diei memoriam sempiternam. In animis ego vestris omnes triumphos meos, omnia ornamenta honoris, monumenta gloriæ, laudis insignia, condi et collocari volo. Nihil me mutum potest delectare, nihil tacitum, nihil denique hujusmodi, quod etiam minus digni assequi possint. Memoria vestra, Quirites, nostræ res alentur, sermonibus crescent, litterarum monumentis inveterascent et corroborabuntur : eandem que diem intelligo, et ad salutem urbis, quam spero æternam fore, et ad memoriam consulatus

mei propagandam : unoque tempore in hac republica duos cives exstitisse, quorum alter fines vestri imperii, non terræ, sed cœli regionibus terminaret; alter ejusdem imperii domicilium sedemque servaret.

V.

EX ORAT. IV. IN L. CATILINAM.

I.

Habetis consulem ex plurimis periculis et insidiis atque ex media morte, non ad vitam suam, sed ad salutem vestram reservatum : omnes ordines ad conservandam rempublicam mente, voluntate, studio, virtute, voce, consentiunt : obsessa facibus et telis impiæ conjurationis, vobis supplex manus tendit patria communis : vobis se, vobis vitam omnium civium, vobis arcem et Capitolium, vobis aras Penatium, vobis illum ignem Vestæ perpetuum ac sempiternum, vobis omnia templa deorum atque delubra, vobis muros atque urbis tecta commendat. Præterea de vestra vita, de conjugum vestrarum ac liberorum anima, de fortunis omnium, de sedibus, de focus vestris, hodierno die vobis judicandum est. Habetis ducem memorem vestri, oblitum sui; quæ non semper facultas datur : habetis omnes ordines, omnes homines, universum populum Romanum, id quod in civili causa hodierno die primum videmus, unum atque idem sentientem. Cogitate, quantis laboribus fundatum imperium, quanta virtute stabilitam liber-

tatem, quanta deorum benignitate auctas exaggeratasque fortunas una nox pæne deleat. Id ne umquam posthac non modo confici, sed ne cogitari quidem possit a civibus, hodierno die providendum est. Atque hæc, non ut vos, qui mihi studio pæne præcurritis, excitarem, locutus sum : sed ut mea vox, quæ debet esse in republica princeps, officio functa consulari videretur.

II.

Nunc ante quam, patres conscripti, ad sententiam redeo, de me pauca dicam. Ego, quanta manus est conjuratorum, quam videtis esse permagnam, tantam me inimicorum multitudinem suscepisse video : sed eam esse judico turpem et infirmam, contemtam et abjectam. Quodsi aliquando, alicujus furore et scelere concitata, manus ista plus valuerit, quam vestra ac reipublicæ dignitas ; me tamen meorum factorum atque consiliorum numquam, patres conscripti, pœnitebit. Etenim mors, quam illi mihi fortasse minitantur, omnibus est parata : vitæ tantam laudem, quanta vos me vestris decretis honestastis, nemo est assecutus. Ceteris enim semper bene gestæ, mihi uni conservatæ reipublicæ gratulationem decrevistis. Sit Scipio clarus ille, cujus consilio atque virtute Hannibal in Africam redire, atque ex Italia decedere coactus est : ornetur alter eximiâ laude Africanus, qui duas urbes huic imperio infestissimas, Carthaginem Numantiamque, delevit : habeatur vir egregius, L. Paullus ille, cujus currum rex potentissimus quondam et nobilissimus, Perses, honestavit : sit in

æterna gloria Marius, qui bis Italiam obsidione et metu servitutis liberavit: anteponatur omnibus Pompeius, cujus res gestæ atque virtutes, iisdem, quibus solis cursus, regionibus ac terminis continentur. Erit profecto inter horum laudes aliquid loci nostræ gloriæ: nisi forte majus est patefacere nobis provincias, quo exire possimus, quam curare, ut etiam illi, qui absunt, habeant, quo victores revertantur. Quamquam est uno loco conditio melior externæ victoriæ, quam domesticæ; quod hostes alienigenæ aut oppressi serviunt, aut recepti beneficio se obligatos putant: qui autem ex numero civium, dementia aliqua depravati, hostes patriæ semel esse cœperunt, eos, cum a perniciæ reipublicæ repuleris, nec vi cœercere, nec beneficio placare possis. Quare mihi cum perditis civibus æternum bellum suspectum esse video; quod ego vestro, bonorumque omnium auxilio, memoriaque tantorum periculorum, quæ non modo in hoc populo, qui servatus est, sed etiam in omnium gentium sermonibus ac mentibus semper hærebit, a me atque a meis facile propulsari posse confido. Neque ulla profecto tanta vis reperiatur, quæ conjunctionem vestram equitumque Romanorum, et tantam conspersionem bonorum omnium perfringere et labefactare possit.

III.

Quæ cum ita sint, patres conscripti, pro imperio, pro exercitu, pro provincia, quam neglexi, pro triumpho, ceterisque laudis insignibus, quæ sunt a me,

propter urbis vestraeque salutis custodiam, repudiata, pro clientelis hospitibusque provincialibus, quæ tamen urbanis opibus non minore labore tueor, quam comparo: pro his igitur omnibus rebus, pro meis in vos singularibus studiis, proque hac, quam conspiciatis, ad conservandam rempublicam diligentia, nihil aliud a vobis, nisi hujus temporis totiusque mei consulatus memoriam postulo: quæ dum erit vestris mentibus infixæ, firmissimo me muro septum esse arbitror. Quodsi meam spem vis improborum fefellerit atque superaverit; commendo vobis parvum meum filium: cui profecto satis erit præsidii, non solum ad salutem verum etiam ad dignitatem, si ejus, qui hæc omnia suo solus periculo conservaverit, illum esse filium memineritis. Quapropter de summa salute vestra, populi que Romani, patres conscripti, de vestris conjugibus ac liberis, de aris ac focus, de fanis ac templis, de totius urbis tectis ac sedibus, de imperio, de libertate, de salute Italiæ, deque universa republica, decernite diligenter, ut instituistis, ac fortiter. Habetis enim eum consulem, qui et parere vestris decretis non dubitet; et ea, quæ statueritis, quoad vivet, defendere et per se ipsum præstare possit.

VI.

EX ORAT. PRO LEGE MANILIA.

I.

Difficile est dictu, Quirites, quanto in odio simus apud exteras nationes, propter eorum, quos ad eas

per hos annos cum imperio misimus, injurias ac libidines. Quod enim fanum putatis in illis terris nostris magistratibus religiosum, quam civitatem sanctam, quam domum satis clausam ac munitam fuisse? urbes jam locupletes ac copiosæ requiruntur, quibus causa belli, propter diripiendi cupiditatem, inferatur. Libenter hæc coram cum Q. Catulo et Q. Hortensio disputarem, summis et clarissimis viris; noverunt enim sociorum vulnera: vident eorum calamitates: querimonias audiunt. Pro sociis vos contra hostes exercitum mittere putatis, an, hostium simulatione, contra socios atque amicos? quæ civitas est in Asia, quæ non modo imperatoris, aut legati, sed unius tribuni militum animos ac spiritus capere possit?

Quare, etiam si quem habetis, qui, collatis signis, exercitus regios superare posse videatur: tamen, nisi erit idem, qui se a pecuniis sociorum, qui ab eorum conjugibus ac liberis, qui ab ornamentis fanorum atque oppidorum, qui ab auro gazaque regia, manus, oculos, animum cohibere possit; non erit idoneus, qui ad bellum Asiaticum regiumque mittatur. Ecquam putatis civitatem pacatam fuisse, quæ locuples sit? ecquam esse locupletem, quæ istis pacata esse videatur? Ora maritima, Quirites, Cn. Pompeium non solum propter rei militaris gloriam, sed etiam propter animi continentiam requisivit. Videbat enim populum Romanum non locupletari quotannis pecunia publica, præter paucos; neque nos quidquam aliud assequi classium nomine, nisi ut, detrimentis accipiendis, majore affici turpi-

tudine videremur. Nunc, qua cupiditate homines in provincias, quibus jacturis, quibus conditionibus, proficiscantur, ignorant videlicet isti, qui ad unum deferenda esse omnia non arbitrantur? Quasi vero Cn. Pompeium non cum suis virtutibus, tum etiam alienis vitiis, magnum esse videamus. Quare nolite dubitare, quin huic uni credatis omnia, qui inter annos tot unus inventus sit, quem socii in urbes suas cum exercitu venisse gaudeant. Quod si auctoritatibus hanc causam, Quirites, confirmandam putatis: est vobis auctor, vir bellorum omnium maximarumque rerum peritissimus, P. Servilius: cujus tantæ res gestæ terra marique exstiterunt, ut, cum de bello deliberetis, auctor vobis gravior esse nemo debeat: est C. Curio, summis vestris beneficiis, maximisque rebus gestis, summo ingenio et prudentia præditus: est Cn. Lentulus, in quo omnes, pro amplissimis vestris honoribus summum consilium, summam gravitatem esse cognovistis: est C. Cassius, integritate, virtute, constantia singulari. Quare videte, num horum auctoritatibus illorum orationi, qui dissentiunt, respondere posse videamur.

II.

Quæ cum ita sint, C. Manili, primum istam tuam et legem, et voluntatem, et sententiam laudo, vehementissimeque comprobo: deinde te hortor, ut, auctore populo Romano, maneat in sententia, neve cuiusquam vim aut minas pertimescas. Primum in te

satis esse animi perseverantiæque arbitror: deinde cum tantam multitudinem cum tanto studio adesse videamus, quantam nunc iterum in eodem homine præficiendo videmus: quid est, quod aut de re, aut de perficiendi facultate dubitemus? Ego autem, quidquid in me est studii, consilii, laboris, ingenii, quidquid hoc beneficio populi Romani, atque hac potestate prætoris, quidquid auctoritate, fide, constantia possum; id omne ad hanc rem conficiendam, tibi et populo Romano polliceor ac defero. Testorque omnes deos, et eos maxime, qui huic loco temploque præsident, qui omnium mentes eorum, qui ad rempublicam adeunt, maxime perspiciunt, me hoc neque rogatu facere cujusquam, neque quo Cn. Pompeii gratiam mihi per hanc causam conciliar, putem, neque quo mihi ex cujusquam amplitudinei aut præsidia periculis, aut adjumenta honoribus quæram: propterea quod pericula facile, ut hominem præstare oportet, innocentia tecti repellemus: honores autem neque ab uno, neque ex hoc loco, sed eadem nostra illa laboriosissima ratione vitæ, si vestra voluntas feret, consequemur. Quamobrem, quidquid in hac causa mihi susceptum est. Quirites, id omne me reipublicæ causa suscepisse confirmo: tantumque abest, ut aliquam bonam gratiam mihi quæsisse videar, ut multas etiam simultates partim obscuras, partim apertas intelligam, mihi non necessarias, vobis non inutiles, suscepisse. Sed ego me hoc honore præditum, tantis vestris beneficiis affectum, statui, Quirites, vestram voluntatem, et rei-

publicæ dignitatem, et salutem provinciarum atque sociorum, meis omnibus commodis et rationibus præferre oportere.

VII.

M. F. QUINCTILIANI INSTITUT. ORATOR.

LIB. XII. CAP. 5.

QUÆ SUNT ORATORIS INSTRUMENTA.

Hæc sunt, quæ me redditurum promiseram, *instrumenta*, non artis, ut quidam putaverunt, sed ipsius *oratoris*. Hæc arma habere ad manum, horum scientia debet esse succinctus, accedente verborum figurarumque facili copia, et inventionis ratione, et disponendi usu, et memoriæ firmitate, et actionis gratia. Sed plurimum ex his valet *animi præstantia*, quam nec metus frangat, nec acclamatio terreat, nec audientium auctoritas ultra debitam reverentiam tardet. Nam ut abominanda sunt contraria his vitia confidentiæ, temeritatis, improbitatis, arrogantiae: ita contra constantiam, fiduciam, fortitudinem, nihil ars, nihil studium, nihil profectus ipse profuerit: ut si des arma timidus et imbellis. Invitus mehercule dico, quoniam et aliter accipi potest, ipsam verecundiam, vitium quidem, sed amabile, et quæ virtutes facillime generet, esse interim adversam, multisque in causa fuisse, ut bona ingenii studique in lucem non prolata, situ quodam secreti consumerentur. Sciat autem, si quis hæc, forte minus adhuc peritus distinguendi vim cujusque verbi, leget, non probita-

tem a me reprehendi, sed verecundiam, quæ est timor quidam, reducens animum ab iis, quæ facienda sunt; unde confusio, et cœpti pœnitentia, et subitum silentium. Quis porro dubitet vitiis adscribere affectum, propter quem facere honeste pudet? Neque ego rursus nolo eum, qui sit dicturus, et sollicitum surgere, et colore mutari, et periculum intelligere: quæ si non accident, etiam simulanda erunt. Sed intellectus hic sit operis, non metus: moveamurque, non concidamus. Optima est autem emendatio verecundiæ, *fiducia*: et quamlibet imbecilla frons, magna *conscientia* sustinetur. Sunt et naturalia, ut supra dixi, quæ tamen et cura juvantur instrumenta, *vox, latus, decor*: quæ quidem tantum valent, ut frequenter famam ingenii faciant. Habuit oratores ætas nostra copiosiores: sed cum diceret, eminere inter æquales *Trachallus* videbatur: ea corporis sublimitas erat, is ardor oculorum, frontis auctoritas, gestus præstantia, vox quidem, non ut Cicero desiderat, pæne tragœdorum, sed super omnes, quos ego quidem audierim, tragœdos. Certe cum in basilica Julia diceret primo tribunali, quatuor autem judicia, ut moris est, cogerentur, atque omnia clamoribus fremerent; et auditum eum et intellectum, et, quod agentibus ceteris contumeliosissimum fuit, laudatum quoque ex quatuor tribunalibus meministi. Sed hoc votum est, et rara felicitas: quæ si non adsit, sane sufficiat, ab iis, quibus quis dicit, audiri. Talis esse debet orator, et hæc scire.

VIII.

C. C. TACITI.

LAUDATIO AGRICOLÆ.

Tu vero felix, Agricola, non vitæ tantum claritate, sed etiam opportunitate mortis : ut perhibent, qui interfuerunt novissimis sermonibus tuis, constans et libens fatum excepisti, tamquam pro virili portione innocentiam Principi donares. Sed mihi filiæque, præter acerbitem parentis crepti, auget mœstitiam, quod adsidere valetudini, fovere deficientem, satiari vultu, complexu, non contigit : excepissemus certe mandata vocesque, quas penitus animo figeremus. Noster hic dolor, nostrum vulnus : nobis tam longæ absentiae conditione ante quadriennium amissus es. Omnia sine dubio, optime parentum, adsidente amantissima uxore, superfuere honori tuo : paucioribus tamen lacrymis compositus es, et novissima in luce desideravere aliquid oculi tui.

Si quis piorum manibus locus ; si, ut sapientibus placet, non cum corpore exstinguuntur magnæ animæ ; placide quiescas ; nosque, domum tuam, ab infirmo desiderio, et muliebribus lamentis, ad contemplationem virtutum tuarum voces, quas neque lugeri, neque plangi fas est : admiratione te potius, temporalibus laudibus, et, si natura suppeditet, *similitudine decoremus*. Is verus honos, ea conjunctissimi cujusque pietas. Id filiæ quoque uxoriq̃ue præceperim, sic patris, sic mariti memoriam venerari, ut omnia facta dictaque ejus secum revolvant ;

famamque ac figuram animi magis, quam corporis, complectantur: non quia intercedendum putem imaginibus, quæ marmore, aut ære finguntur: sed, ut vultus hominum, ita simulacra vultus imbecilla ac mortalia sunt, forma mentis æterna: quam tenere et exprimere, non per alienam materiam et artem, sed tuis ipse moribus possis. Quidquid ex Agricola amavimus, quidquid mirati sumus, manet, mansurumque est in animis hominum, in æternitate temporum, fama rerum. Nam multos veterum, velut inglorios et ignobiles, oblivio obruet, Agricola, posteritati narratus et traditus, superstes erit.

IX.

M. T. CICERONIS.

EX LIB. I. TUSCUL. DISPUTAT.

DE MORTE CONTEMNENDA.

I.

Pellantur istæ ineptiæ pæne aniles, ante tempus mori, miserum esse. Quod tandem tempus? naturæne? At ea quidem dedit usuram vitæ, tanquam pecuniæ, nulla præstituta die. Quid est igitur, quod querare, si repetit cum vult? ea enim conditione acceperas. Idem, si puer parvus occidit, æquo animo ferendum putant: si vero in cunis, ne querendum quidem. Atqui ab hoc acerbius exegit natura, quod dederat. Nondum gustaverat, inquit, vitæ suavitatem: hic autem jam sperabat magna,

quibus frui cœperat. At id quidem ipsum in cæteris rebus melius putatur, aliquam partem, quam nullam, attingere. Cur in vita secus? Quanquam non male ait Callimachus, *multo sæpius lacrymasse Priamum, quam Troilum*.

Contemnamus igitur omnes ineptias: (quod enim levius huic levitati nomen imponam?) totamque vim bene vivendi in animi robore, ac magnitudine, et in omnium rerum humanarum contemptione ac desipientia, et in omni virtute ponamus. Nam nunc quidem cogitationibus mollissimis effœminamur; ut, si ante mors adventet, quam Chaldæorum promissa consecuti sumus, spoliati magnis quibusdam bonis, illusi, destitutique videamur.

Quod si expectando, et desiderando pendemus animis, cruciamur, angimur; proh, Dii immortales! quam optabiliter iter illud ineundum est, quo confecto, nulla reliqua cura, nulla sollicitudo futura sit! Quam me delectat Theramenes, quamque elato animo est! etsi enim flemus, cum legimus, tamen non miserabiliter vir clarus emoritur. Qui cum conjectus in carcerem triginta jussu tyrannorum, venenum ut sitiens obbibisset, reliquum sic e poculo ejecit, ut id resonaret; quo sonitu reddito, ridens, *Propino*, inquit, *hoc pulchro Critiæ*, qui in eum fuerat teterrimus. Græci enim in conviviis solent nominare, cui poculum tradituri sint. Lusit vir egregius extremo spiritu, cum jam præcordiis conceptam mortem contineret: vereque ei, qui venenum præbiberat, mortem est eam auguratus, quæ brevi consecuta est.

Vadit in eundem carcerem, atque in eundem paucis post annis scyphum Socrates, eodem scelere iudicum, quo tyrannorum Theramenes. Illé nec patronum quæsit ad iudicium capitis, nec iudicibus supplex fuit; adhibuitque liberam contumaciam, a magnitudine animi ductam, non a superbia; et, cum facile posset educi e custodia, noluit; et, cum pæne in manu jam mortiferum illud teneret poculum, locutus ita est, ut non ad mortem trudi, verum in cælum videretur ascendere. Ita enim censebat, itaque disseruit: "Duas esse vias, duplicesque cursus animorum e corpore excedentium: nam qui se humanis vitiis contaminassent, et se totos libidini-bus dedidissent, quibus cæcati vel in domesticis vitiis atque flagitiis se inquinassent, vel in republica violanda fraudes inexpiabiles concepissent; iis devium quoddam iter esse, seclusum a concilio Deorum. Qui autem se integros castosque servavissent, quibusque fuisset minima cum corporibus contagio, seque ab his semper sevocassent, essentque in corporibus humanis vitam imitati Deorum; his ad illos, a quibus essent profecti, reditum facilem patere."

II.

Quæ est autem oratio, qua facit Socratem Plato usum apud iudices, jam morte multatum? "Magna me," inquit, "spes tenet, iudices, bene mihi evenire, quod mittar ad mortem. Necesse est enim, sit alterum de duobus, ut aut sensus omnino mors omnes auferat, aut in alium quandam locum ex his locis

morte migretur. Quamobrem, sive sensus extinguitur, morsque ei, somno similis est, qui nonnunquam, etiam sine visis somniorum, placatissimam quietem affert: Dii boni! quid lucri est emori? aut quam multi dies reperiri possunt, qui tali nocti anteponantur; cui similis futura est perpetuitas omnis consequentis temporis? quis me beatior?

“Sin vera sunt, quæ dicuntur, migrationem esse mortem in eas oras, quas, qui e vita excesserunt, incolunt; id multo jam beatius est, te, cum ab iis, qui se iudicum numero haberi volunt, evaseris, ad eos venire, qui vere iudices appellentur, Minœm, Rhadamanthum, Æacum, Triptolemum; convenireque eos, qui juste et cum fide vixerint. Hæc peregrinatio mediocris vobis videri potest? ut vero colloqui cum Orpheo, Musæo, Homero, Hesiodo liceat, quanti tandem æstimatis? equidem sæpe mori, si fieri posset, vellem, ut ea, quæ dico, mihi liceret invenire. Quanta delectatione autem afficerer, cum Palamedem, cum Ajacem, cum alios iudicio iniquorum circumventos convenirem: tentarem etiam summi regis, qui maximas copias duxit ad Trojam, et Ulyssis, Sisyphique prudentiam: nec ob eam rem, cum hæc exquirerem, sicut, hic faciebam, capite damnarer.

“Ne vos quidem, iudices, hi qui me absolvistis, mortem timueritis. Nec enim cuiquam bono mali quidquam evenire potest, nec vivo nec mortuo: nec unquam ejus res a diis immortalibus negligentur. Nec mihi ipsi hoc accidit fortuito. Nec vero ego iis, a quibus accusatus sum, aut a quibus condemna-

tus, habeo quod succenseam, nisi quod mihi nocere se crediderunt." Et hæc quidem hoc modo : nihil autem melius extremo. "Sed tempus est," inquit, "jam hinc abire me, ut moriar ; vos, ut vitam agatis. Utrum autem sit melius, dii immortales sciunt : hominem quidem scire arbitror neminem." Næ ego haud paulo hunc animum malim, quam eorum omnium fortunas, qui de hoc judicaverunt. Etsi, quod præter deos negat scire quenquam, id scit ipse, utrum melius sit : nam dixit ante. Sed suum illud, nihil ut affirmet, tenet ad extremum. Nos autem teneamus, ut nihil censeamus esse malum, quod sit a natura datum omnibus.

X.

M. T. CICERONIS.

EX LIB. II. DE NATURA DEORUM.

ESSE PRÆSTANTEM ALIQUAM, DIVINAMQUE NATURAM,
PULCHRITUDO MUNDI, ORDOQUE RERUM OMNIUM
COGIT CONFITERI.

I.

Hic ego non mirer esse quenquam, qui sibi persuadeat, corpora quædam solida atque individua vi et gravitate ferri, mundumque effici ornatissimum et pulcherrimum ex eorum corporum concursione fortuita? Hoc qui existimat fieri potuisse, non intelligo, cur non idem putet, si innumerabiles unius et viginti formæ literarum aliquo conjiciantur, posse ex his in terram excussis annales Ennii, ut deinceps legi pos-

sint, effici: quod nescio an ne in uno quidem versu possit tantum valere fortuna. Quod si mundum efficere potest concursus atomorum, cur porticum, cur templum, cur domum, cur urbem non potest? quæ sunt minus operosa, et multo quidem faciliora. Certe ita temere de mundo effutiunt, ut mihi quidem nunquam hunc admirabilem cœli ornatum (qui locus est proximus), suspexisse videantur.

Præclare Aristoteles, "Si essent," inquit, "qui sub terra semper habitavissent, bonis et illustribus domiciliis, quæ essent ornata signis atque picturis, instructaque rebus iis omnibus, quibus abundant ii, qui beati putantur, nec tamen exissent unquam supra terram; accepissent autem fama et auditione, esse quoddam numen, et vim deorum: deinde aliquo tempore, patefactis terræ faucibus, ex illis abditis sedibus evadere in hæc loca, quæ nos incolimus, atque exire potuissent; cum repente terram, et maria, cœlumque vidissent; nubium magnitudinem, ventorumque vim cognovissent; adspexissentque solem, ejusque tum magnitudinem pulchritudinemque tum etiam efficientiam cognovissent, quod is diem efficeret, toto cœlo luce diffusa; cum autem terras nox opacasset, tum cœlum totum cernerent astris distinctum et ornatum, lunæque luminum varietatem tum crescentis, tum senescentis, eorumque omnium ortus et occasus, atque in omni æternitate ratos immutabilesque cursus: hæc cum viderent, profecto et esse deos, et hæc tanta opera deorum esse arbitrarentur." Atque hæc ille quidem.

Nos autem tenebras cogitemus tantas, quantæ quondam eruptione *Ætnæorum* ignium finitimas regiones obscuravisse dicuntur (ut per biduum nemo hominem homo agnosceret; cum autem tertio die sol illuxisset, tum ut revixisse sibi viderentur) Quod si hoc idem ex æternis tenebris contingeret, ut subito lucem adspiceremus; quænam species cœli videretur? Sed assiduitate quotidiana, et consuetudine oculorum, assuescunt animi; neque admirantur, neque requirunt, rationes earum rerum, quas semper vident: perinde, quasi novitas nos magis, quam magnitudo rerum, debeat ad exquirendas causas excitare.

II.

Quis enim hunc hominem dixerit, qui, cum tam certos cœli motus, tam ratos astrorum ordines, tamque omnia inter se connexa et apta viderit, neget in his ullam inesse rationem, eaque casu fieri dicat, quæ quanto consilio gerantur, nullo consilio assequi possumus? an cum machinatione quadam moveri aliquid videmus, ut sphaeram, ut horas, ut alia permulta, non dubitamus, quin illa opera sint rationis: cum autem impetum cœli admirabili cum celeritate moveri vertique videamus, constantissime conficientem vicissitudines anniversarias, cum summa salute et conversatione rerum omnium; dubitamus, quin ea non solum ratione fiant, sed etiam excellenti quadam divinaque ratione?

Licet enim jam, remota subtilitate disputandi, oculis quodammodo contemplari pulchritudinem re-

rum earum, quas divina providentia dicimus constitutas. Ac principio terra universa cernatur, locata in media mundi sede, solida, et globosa, et undique ipsa in sese nutibus suis conglobata, vestita floribus, herbis, arboribus, frugibus: quorum omnium incredibilis multitudo insatiabili varietate distinguitur. Adde huc fontium gelidas perennitates, liquores perlucidos amnium, riparum vestitus viridissimos, speluncarum concavas latitudines, saxorum asperitates, impendentium montium altitudines, immensitatesque camporum: adde etiam reconditas auri argentique venas, infinitamque vim marmoris. Quæ vero, et quam varia genera bestiarum, vel cicurum, vel ferarum? qui volucrum lapsus, atque cantus? qui pecudum pastus? quæ vita silvestrium? Quid jam de hominum genere dicam? qui quasi cultores terræ constituti, non patiuntur eam nec immanitate belluarum efferari, nec stirpium asperitate vastari: quorumque operibus agri, insulæ, litoraque collucent, distincta tectis et urbibus. Quæ, si, ut animis, sic oculis videre possemus, nemo cunctam intuens terram, de divina ratione dubitaret.

III.

Roges me, quid aut quale sit Deus? Auctore utar Simonide: de quo cum quæсивisset hoc idem tyrannus Hiero, deliberandi causa sibi unum diem postulavit. Cum idem ex eo postridie quæreret, bidduum petivit. Cum sæpius duplicaret numerum dierum, admiransque Hiero requireret, cur ita faceret:

"Quod quanto," inquit, "diutius considero, tanto mihi res videtur obscurior." Sed Simonidem arbitror (non enim poeta solum suavis, verum etiam cæteroqui doctus, sapiensque traditur) quia multa venirent in mentem acuta atque subtilia, dubitantem, quid eorum esset verissimum, desperasse omnem veritatem.

Nec vero Deus ipse, qui intelligitur a nobis, alio modo intelligi potest, nisi mens soluta quædam ac libera, segregata ab omni concretionem mortali, omnia sentiens et movens, ipsaque prædita motu sempiterno.

XI.

M. T. CICERONIS.

EX LIB. DE SENECTUTE.

DE IMMORTALITATE ANIMI.

I.

Nemo unquam mihi, Scipio, persuadebit, aut patrem tuum Paullum, aut duos avos, Paullum et Africanum, aut Africani patrem, aut patruum, aut multos præstantes viros, quos enumerare non est necesse, tanta esse conatos, quæ ad posteritatis memoriam pertinerent, nisi animo cernerent, posteritatem ad se pertinere. An censes (ut de me ipso aliquid more senum glorier) me tantos labores diurnos nocturnosque, domi militiæque, suscepturum fuisse, si iisdem finibus gloriam meam, quibus vitam essem terminaturus?

nonne melius multo fuisset, otiosam ætatem et quietam sine ullo labore et contentione traducere? sed nescio quomodo animus erigens se, posteritatem semper ita prospiciebat, quasi, cum excessisset e vita, tum denique victurus esset. Quod quidem ni ita se haberet, ut animi immortales essent, haud optimi cujusque animus maxime ad immortalitatis gloriam niteretur.

Quid, quod sapientissimus quisque æquissimo animo moritur, stultissimus iniquissimo? Nonne vobis videtur animus is, qui plus cernat et longius, videre, se ad meliora proficisci: ille autem, cujus obtusior sit acies, non videre?

Equidem efferor studio patres vestros, quos colui et dilexi, videndi; neque vero eos solos convenire aveo, quos ipse cognovi, sed illos etiam, de quibus audiui, et legi, et ipse conscripsi. Quò quidem me proficiscentem haud sane quis facile retraxerit, ne si tanquam Peliam recoxerit; et si quis Deus mihi largiatur, ut ex hac ætate repuerascam, et in cunis vagiam, valde recusem: nec vero velim, quasi decurso spatio, ad carceres a calce revocari.

Quid enim habet vita commodi? quid non potius laboris? sed habeat sane. Habet certe tamen aut satietatem, aut modum. Non lubet enim mihi deplorare vitam, quod multi, et ii docti, sæpe fecerunt; neque me vixisse poenitet: quoniam ita vixi, ut non frustra me natum existimem: et ex vita ita discedo, tanquam ex hospitio, non tanquam ex domo. Commorandi enim natura diversorium nobis, non habitandi, dedit.

II.

O præclarum diem, cum ad illud divinum animorum concilium cœtumque proficiscar, et cum ex hac turba et colluvione discedam! proficiscar enim non ad eos solum viros, de quibus ante dixi; sed etiam ad Catonem meum, quo nemo vir melior natus est, nemo pietate præstantior: cujus a me corpus crematum est; quod contra decuit ab illo meum. Animus vero non me deserens, sed respectans, in ea profecto loca discessit, quo mihi ipsi cernebat esse veniendum; quem ego meum casum fortiter ferre visus sum; non quod æquo animo ferrem; sed me ipse consolabar, existimans, non longinquum inter nos digressum et discessum fore.

His mihi rebus, Scipio (id enim te cum Lælio admirari solere dixisti) levis est senectus, nec solum non molesta, sed etiam jucunda. Quod si in hoc erro, quod animos hominum immortales esse credam, lubenter erro; nec mihi hunc errorem, quo delector, dum vivo, extorqueri volo. Sin mortuus (ut quidam minuti philosophi censent) nihil sentiam; non vereor, ne hunc errorem meum mortui philosophi irrideant: quod si non sumus immortales futuri, tamen extinguī homini suo tempore optabile est. Nam habet natura, ut aliarum omnium rerum, sic vivendi modum. Senectus autem peractio ætatis est, tanquam fabulæ: cujus defatigationem fugere debemus, præsertim adjuncta satietate.

XII.

M. T. CICERONIS.

EX LIB. DE AMICITIA.

Quoniam ita ratio comparata est vitæ naturæque nostræ, ut alia ætas oriatur ex alia; maxime quidem optandum est, ut cum æqualibus possis, quibuscum tanquam e carceribus emissus sis, cum iisdem, ad calcem, ut dicitur, pervenire. Sed quoniam res humanæ fragiles caducæque sunt, semper aliqui anqui-
rendi sunt, quos diligamus, et a quibus diligamur. Caritate enim, benevolentiaque sublata, omnis est e vita sublata jucunditas.

Mihi quidem Scipio, quanquam est subito ereptus, vivit tamen, semperque vivet. Virtutem enim semper amavi illius viri, quæ extincta non est: nec mihi soli versatur ante oculos, qui illam semper in manibus habui; sed etiam posteris erit clara et insignis. Nemo unquam animo aut spe majora suscipiet, qui sibi non illius memoriam atque imaginem proponendam putet.

Equidem ex omnibus rebus, quas mihi aut fortuna, aut natura tribuit, nihil habeo, quod cum amicitia Scipionis possim comparare. In hac mihi de republica consensus, in hac rerum privatarum consilium; in eadem requies plena oblectationis fuit. Nunquam illum ne minima quidem re offendi, quod quidem senserim: nihil audivi ex eo ipse, quod nollem. Una domus erat, idem victus, isque communis: neque solum militia, sed etiam peregrinationes, rus-

licationesque communes. Nam quid ego de studiis dicam cognoscendi semper aliquid, atque discendi? in quibus remoti ab oculis populi, omne otiosum tempus contrivimus.

Quarum rerum recordatio et memoria si una cum illo occidisset, desiderium conjunctissimi atque amantissimi viri ferre nullo modo possem. Sed nec illa extincta sunt: alunturque potius et augentur cogitatione et memoria: et si plane istis orbatus essem, magnum tamen afferret mihi ætas ipsa solatium: diutius enim jam in hoc desiderio esse non possum. Omnia autem breviter tolerabilia esse debent, etiamsi magna sint.

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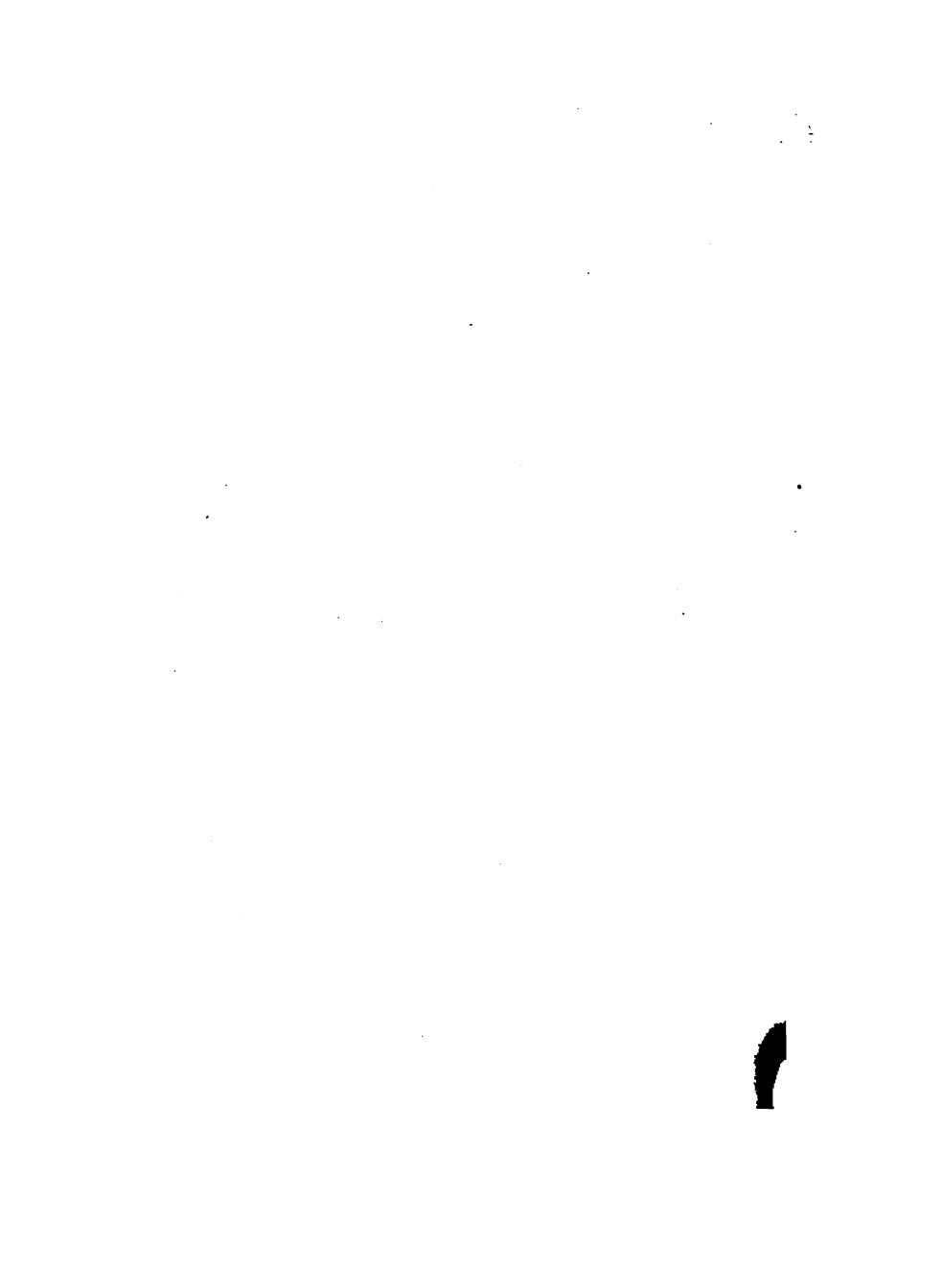
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